THE
Body Politic
50¢
Gay Liberation Journal No. 22 February

Learning to Kill

United States 75¢ Other countries as marked

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Pink Triangle Press

Not, of course, that we intend to model our business practices on those of Canada's press barons. For one thing, Pink Triangle Press is a non-profit corporation. For another, despite the 'corporation' title, Pink Triangle will remain a completely democratic organization in which decision making is in the hands of those who do the work. No share holders. No dividends.

The Body Politic has always been the product of labour volunteered and squeezed out of 'leisure' time. But we've been growing in spite of ourselves. Other projects have sprung up. New ideas have come to mind. Invariably we have been frustrated by lack of time, and lack of money.

Out of **The Body Politic** grew the Canadian Gay Archives. It has existed for two years now on a shoestring budget, making space for itself in unused corners of the BP office. We've run out of corners. The Archives needs more space, more storage facilities, and a budget for acquisitions. Like **The Body Politic**, the Archives will be an autonomous collective within Pink Triangle.

We have some plans too, and dreams. Most importantly, we want to make **The Body Politic** better, and more frequent. We plan to go monthly in the spring of 76. There are longer term projects in the works too. An anthology of articles from **The Body Politic**, a primer pamphlet on how to start an organization, basic educational pamphlets on homophobia, the law, psychiatry, taxation, the gay life style etc. In the immediate future, we will be producing attractive posters to adorn our walls, buttons and T shirts to help keep us visible. And books, and video tapes, and films...

No lack of ideas. It was time for us to do something about it. This corporation is not the brainchild of Canada's bankers. And they haven't exactly been falling over each other to finance it. But Canada's gay community has responded with pledges of nearly $1500 for 1976, so far. That represents the generous response of only a handful of people who are very anthusiastic about our publishing program. It's not enough. Our budget for 1976, based on a cost analysis of a monthly **Body Politic**, a small budget for the Archives and a small 'capital' fund to be set aside for publishing projects, shows that we will need an additional 7000 dollars to finance our first year. We want you to help us.

Parting with hard cash isn't so easy these days. To sweeten the blow, we'd like to send a Pink Triangle pin to anyone who donates more than $15.00. If you can manage $25.00 or more, we'll make sure you receive advance notice of all Pink Triangle publications, and the opportunity to buy them at an attractive discount.

Make your donation. Help get us on the stands 10 times a year instead of 6. Help us produce the printed materials to encourage the growth of gay consciousness in Canada. If we do half the things we're planning to do, you may very well find your donation is just another way of helping yourself.

THE PINK TRIANGLE

During the Third Reich in Germany, the Nazis developed a simple and efficient system for identifying the various minorities imprisoned in concentration camps. Each group had to wear an identifying symbol sewn to its clothing. One of them was singled out by a pink triangle worn on the left side of the jacket and on the right pant leg.

These were the homosexuals. And tens of thousands wore this symbol to their deaths in the gas chambers of Nazi Germany. A few years earlier, an influential gay movement had been crushed. We are only now beginning to recover the history of that movement.

We have chosen the pink triangle as a symbol. A symbol of the history that other hands have tried to obliterate, the history that we must recover. And a reminder of where gay oppression can lead if gay people neglect the active struggle for their rights.

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"The liberation of homosexuals can only be the work of homosexuals themselves."

Kurt Hiller 1921

Body Politic

Gay Liberation Journal

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articles, letters, opinions, short stories, poems, graphics, drawings. Please enclose a stamped, self-addressed envelope with your submission. Articles of a sufficiently controversial nature may be accompanied by comment by the collective or others we consider qualified to write on the subject. All letters will be considered for publication unless clearly marked **not for publication**.

Toronto Star thaws on gay rights?

Editorial

Once and for All

The Ontario Human Rights Commission has notified John Damien that it will not hear his complaint of discrimination.

To many that may seem a major setback. It is not. We should understand why.

Let us examine what, at first glance, seems an advance. Doug Wilson is embroiled in a similar case in Saskatoon. He was refused a position as supervisor of practice teachers in city schools because he is gay. Like Damien he decided to fight. Like Damien, he went to the Human Rights Commission in his province for assistance in that fight. Both appeals were based on their claim that the term 'sex' in the code could be interpreted to mean sexual orientation.

Saskatchewan did what Ontario refused to do. They said yes, 'sex' could be interpreted to mean sexual orientation and decided on that basis to hear his complaint. A victory? Of sorts. The commission there has at least demonstrated that it is sympathetic to the cause of gay rights. But it's largely a hollow victory. The university has gone to the courts to seek an injunction preventing the commission from hearing the case. They argue that it does not have jurisdiction over the matter because 'sexual orientation' is not specified in the code.

Ontario said no. Sex means gender and nothing more. Therefore they cannot hear the case. A defeat? Of sorts. It seems the commission here is less prepared to be adventurous in the field of human rights. But it is a pregnant defeat. And not because Damien's lawyers promptly took the Commission to court to argue that the interpretation they chose is far too narrow.

In two cases where the commissions took precisely opposite positions we have ended up in the same place. The courts. Trying to get a ruling that the ambiguous word 'sex' either does, or does not, include the concept 'sexual orientation'.

We now have the ammunition we need. We have been saying for years that gays are discriminated against, and the laws do not protect us. A surprising number of parliamentarians have said: "But you are protected by the Code. The term 'sex' covers you."

Well, we've tried. In Saskatchewan the commission said yes. It's now before the courts. In Ontario the commission said no. It's now before the courts. It should be clear to everyone that if gay people are to be protected from discrimination, it can only be done by adding the unambiguous term 'sexual orientation' to the Human Rights Code. No trips to the courts to clarify fuzzy terms. If you're discriminated against because you're gay, you have recourse to justice. Or at least as much justice as anyone gets from the enforcement of the Human Rights Code.

So now the hot potato is back in the legislature where it belongs. Changing the code requires an act of parliament. Surely that must be our demand: not to be just an afterthought in the interpretation of the word sex, but to have the full legal protection accorded a legitimate minority group.

The refusal of the Ontario Human Rights Commission to interpret 'sex' as 'sexual orientation' is indeed a setback. But a setback for them. They have been backed into a corner. There are no more outs. They either have to change the code, or admit that, yes, gay people are and should be discriminated against.

John Damien alone could not back the government of Ontario into a corner. His case is only one part of the movement's strategy to force a change in the laws. And a change in the laws will put us in a stronger position to continue the struggle to finish with sexism once and for all.□

Letters

Crowding excellence

Congratulations on the New Look. Issue 21 is your biggest advance since Issue 9, and you're crowding excellence. Elegant to see interviewers admit that Jane Rule "is not all we would have her be – a fact that will no doubt delight her." Past time to have a column from Ian Young. Devastating to get those features, particularly Michael Riordon's wry "By the way, why aren't you wearing Levi's?"

The issue reminds us of what some forget: the **only** positive perspective of gayness is liberationist, and its Canadian vehicle has been around for four years now. There's no true affirmation of the strong, the beautiful, and the positive about lesbianism and faggotry without intelligence: wit and analysis. Lacking these, there's only a spiritless spree of the status quo (with someone, no doubt, pocketing the profits).

May mensualization follow soon upon cosmeticization. Good luck.

Michael Lynch
Toronto

Murder Trial

I just read your article "Prison Murder Trial Exploits Gay Connection" in the news section of No. 21 of **The Body Politic**. I'm just been released from Joyceville Pen and I was transferred from Millhaven to Joyceville this past January. I knew Cabana slightly, Cavanagh well, Donaldson and Johnston somewhat and I knew Dietmar Holzer.

Your article was very good and pretty well right on the button all the way around. I don't know exactly who held the units or who kept six (lookout), but the situation was as defined and the interpersonal relationships were also as defined. I was in the gay scene in Millhaven and pretty well knew what was what and who was with who in there. Dietmar was a beautiful guy and Cabana was a Dog's Ass and came on heavy with the kids! Lots of gay cons have pretty good relationships "inside" together and jerks like Cabana are a minority in Canada's pens. I had a good relationship with a guy in Joyeseville and that's the only thing I really miss from my term "inside".

Wayne Ford
Windsor, Ontario

More Hedd

I enjoyed the Harold Hedd comic, but I agree in part with Richard Maecker's letter in #21. He is right in criticizing the large cocks and the implied message that smoking and drinking go with sexual fulfillment. (In the latter instance, the comic mimics another myth of our capitalistic culture.) But I think his criticism that one character was "butch" and one "femme" is of as marginal a relevance to the faults of this particular strip as is the criticism that both of them are white.

This brings me to my second point: we need more good, unexploitative and non-oppressive pornography. We need to see more Blacks, Orientals, Indians, interracial cocksucking, fat people, old people, people with small cocks, skinny people, etc. After all, gay life is (thank god) more complex and varied than the currently fashionable images of well-hung white studs would have us believe.

John Kyper
Boston, US

Dress Rehearsal

Your editorial, "Dress Rehearsal", in issue #21 was so ill-considered and so factually incorrect that it nearly spoiled an otherwise excellent issue. One can perhaps ignore an occasional lapse into rhetorical rhapsody (i.e. "many CGRO members slept on insouciant") but one cannot, in any way, forgive the shocking disregard for accuracy and journalistic integrity demonstrated by this editorial.

In the editorial you claim that the election strategy of the Coalition for Gay Rights in Ontario failed because the Gay Rights March and the interventions at election meetings did not bring about the hoped for media coverage. You claim that only "one mention of the gay question crept into the news coverage of the election". As a consequence, you state, "hundreds of thousands of Ontario gays" were not reached. Had you taken the time to check into this matter you might have discovered that, in Toronto alone, there was a television interview with the CGRO co-ordinator, a brief mention of gay rights in a newspaper article on an election meeting, and coverage on at least two radio stations of the Gay Rights March. Also, a few weeks before the election, CBC radio carried a news item on CGRO's election strategy on its province-wide news broadcast. Nor does your editorial mention that nearly two thousand copies of a special election issue of **Gay Rising** were distributed in Toronto's gay bars and clubs. These few examples admittedly do not represent an overwhelming success for the CGRO efforts. That they went unreported in the editorial, however, indicates that perhaps **Body Politic** is not as "clear-sighted" as it claims to be when analysing the election.

The most shocking aspect of the editorial, however, was the hypocritical manner in which you denounced the "blatant apathy" of the Coalition members. It is certainly true that only four CGRO members out of 15 attended the Windsor meeting. Yet, the editorial conveniently avoids mentioning that **The Body Politic** was one of the absent members.

"Dress Rehearsal" also inaccurately states that the Windsor meeting was the only occasion on which CGRO had an opportunity to discuss election plans. In fact, the question of election strategy had been extensively debated at nearly every meeting of the CGRO Steering Committee since the formation of the Coalition in January of 1975. Only a few last minute details remained to be worked out in Windsor.

Also, I wish to dispute your charge that the Gay Alliance Toward Equality was enveloped by a "fog of euphoria and self-congratulation". It is very unfair to mistake for euphoria the exhaustion caused by six weeks of vigorous political action. Nor is it, I think, appropriate to accuse GATE of indulging in self-congratulation merely because it took justifiable pride in having organized the biggest and most enthusiastic gay rights march and rally ever held in this country.

Finally, I am disappointed that **The Body Politic** did not have the courtesy or political sensibility to verify its information with those members of the gay movement who were more closely involved with the election effort than any of the BP Collective. There are obvious weaknesses in CGRO, as there are in most coalitions of this sort. However, the printing of this grossly misinformed editorial indicates that CGRO is not the only organization for which it can be said that "there is a house to be swept clean and past mistakes to be learned from."

Tom Warner
Toronto

(The information on which the editorial in question was based was obtained from Ian Turner, Co-ordinator of the Coalition for Gay Rights in Ontario. **Editors**)

Saskatchewan

Breakthrough in Prairie Gay rights case

A major advance for the cause of gay rights took place in Saskatoon November 9 when the Saskatchewan Human Rights Commission, after making a preliminary investigation of the Doug Wilson case, ruled that the rights of gay people are protected under the Saskatchewan Human Rights Act. The Commission said that the term 'sex' contained in the Act includes sexual orientation.

The Commission initiated its preliminary investigation after a charge of discrimination was brought against the University of Saskatchewan by Doug Wilson, a graduate student in the university's Educational Foundations Department. Doug was removed from a list of people who supervise practice teachers because of his public involvement with the gay liberation movement. University of Saskatchewan president R.W. Begg stated that Doug's presence in the public school system would be 'a disaster'.

The Commission undertook formal proceedings after the University rejected its informal conciliation efforts in the case. University of Saskatchewan lawyers are now seeking a court injunction to prevent the Commission from holding its formal inquiry into Doug's complaint. The Commission had originally scheduled the hearing of the complaint by a Board of Inquiry for December 4, but then postponed it to December 18. That hearing has now been postponed indefinitely to allow both the Commission and the University to prepare for a court hearing on the request for an injunction.

The University is basing its request for an injunction on three points. It claims that the Saskatchewan Human Rights Act does not cover institutions like the University, that the Act does not provide protection on the basis of sexual orientation, and that the Commission is biased in Doug's favour because it attempted to arrange a settlement before holding a formal inquiry. The Human Rights Act requires the Commission to attempt a settlement before proceeding to a formal inquiry.

The Commission inquiry and the hearing on the court injunction are being watched by a number of interested individuals and organizations. The University's request for the court injunction is the first serious attack on the human rights legislation. And the Commission's attempt to define 'sex' to include sexual orientation is the first move to provide real protection against discrimination for gay people.

The hearing, which had been scheduled for December 19, has been moved back to January 9 after both sides requested more time to prepare their cases. Whether the Commission's formal inquiry into the Doug Wilson complaint will ever take place depends on the outcome of the request for the injunction. The procedure could take months in the courts since both sides have dug in their heels and could well appeal any decision.

On the University of Saskatchewan campus, the demand of the Committee to Defend Doug Wilson that the University issue a public statement announcing the discontinuation of discrimination on the basis of sexual orientation has been raised in the University Council. President Begg temporarily side-tracked the issue by having Council appoint a special committee to investigate University policy on homosexuals. This tactic appears to be backfiring, however. Informed sources indicate that the vast majority of the presentations made to the special committee support the position of the Committee to Defend Doug Wilson and have urged the University to issue a public statement that it will not discriminate against homosexuals in any area of campus life.

The Committee to Defend Doug Wilson is holding a public benefit concert and dance on the University of Saskatchewan campus January 24. About one thousand dollars has been spent so far by Doug and the Committee for legal costs and other expenses and it is expected that the cost of the fight will go higher. The Committee is seeking donations to help with the fight. Donations may be sent to the Committee to Defend Doug Wilson, Box 3043, Saskatoon, Saskatchewan.

by Doug Hellquist □

photo Rod Andrews

"I've been a campus activist for a long time. I am being oppressed because I was organizing for a minority, not for being part of a minority."

The following brief interview with Doug Wilson is taken from the November issue of Old Mole, the newspaper of the Revolutionary Marxist Group.

Q. Your firing has gotten wide national publicity, including the CBC National News, As It Happens, The Globe and Mail, and many student newspapers. What has been the reaction in Saskatoon?

A. There has been a tremendous amount of support around this campaign and an incredible politicization around the whole question. We're being supported by the NDY, the Saskatoon Women's Centre, the Gay Community Centre, the Alliance against Racism and Political Repression, the Saskatchewan Union of Students, the National Union of Students, the Human Rights Commission, and many other groups. There has also been real support from the Education faculty.

In addition, CUPE Local 1975 (the campus workers' union) endorsed the demands of my defence committee in a resolution that passed by a vote of 85 to 3; the Saskatchewan Federation of Labour also passed a resolution overwhelmingly supporting us at their October 18 convention in Saskatoon. This sets a precedent for real support by the working class around gay questions.

Q. Were there any other factors in the administration's decision to fire you?

A. I've been a campus activist for a long time... I've also been a thorn in (Dean Kirkpatrick's) side for a long time. I initiated the first campus evaluation under a lot of opposition from the faculty and the administration. President Begg is in full complicity with Dean Kirkpatrick around my firing. It's worth noting that Begg led a heavy repression of the U of S Employees' Union (now CUPE 1975) in their strike a year ago. I am being oppressed because I was **organizing** for a minority, not for being part of a minority.

Q. What has been your involvement in the gay movement?

A. I became actively involved about a year and a half ago with the Gay Community Centre, which provides services like counselling and organizing gay people, public education, discussion groups and political action of various kinds. For example, we established the Gay Academic Union at the University. We support various political campaigns as well as specifically gay issues, and we have had a broad enough base of support in the community to do this... We work closely with the Women's Centre: we share facilities and we share membership, as we should. We support them because it's the same fight.

Q. How would you analyse the oppression of gay people, and how do you see its links with racism and the oppression of women?

A. Gays are not the only people around who are suffering oppression; there are definite alliances to be formed. The first one that comes to mind is with women. We must join with other oppressed groups, especially the working class. We can then pressure the government with a strong lobbying force.

The links with racism are clear to us. We presented a brief last summer to the Green Paper hearings on immigration. As a result of all the pressure from the gay movement, the anti-gay clauses are going to be deleted. Saskatchewan is becoming more oppressive around the native struggle as well. The provincial government is demonstrating its inability to deal with native problems.

This society breeds sexism and needs it to function; the two are inextricable economically and politically. Real gay liberation hasn't happened yet anywhere that I can see. What we're aiming for has to be total in terms of wiping out sexual repression, so that it will no longer be necessary to be 'gay' as a separate category.

from Old Mole □

National

Parliamentary committee recommends end to gay exclusion

In response to the demands of gay organizations and individuals all across the country, the Special Joint Committee of the Senate and the House of Commons on Immigration Policy has advised the federal government to delete from the Immigration Act the provision which prohibits foreign gays from entering Canada either as visitors or as immigrants. This recommendation was part of the Committee's third and final report to Parliament, which was tabled in the House of Commons at the end of October.

The present Immigration Act, passed in 1952, contains several references to homosexuals and 'homosexualism'. Section 5 of the Act excludes homosexuals, those living off the avails of homosexualism', and those who help others enter Canada 'for the purpose of

homosexualism'. Further, section 18 requires various officials to make written reports to the Immigration Department on the presence and activities of foreign gays already in Canada. Although these provisions have little impact on the day-to-day life of most Canadian gays, the gay movement has singled them out as an outstanding example of blatant legally sanctioned discrimination against gay people. A consistent demand of the movement has been the removal of all references to homosexuality from the Immigration Act.

Homosexuals

Many organizations and individuals called for the removal of any reference to homosexuals and homosexuality in Section 5(e). They argued that homosexual acts between consenting adults are no longer an offence under the Criminal Code, and that the new immigration law should reflect the fact that Canadian attitudes toward homosexuality have changed significantly since the last Act was written. Although a few members of the Committee felt strongly that the prohibition against homosexuals should remain, the majority agrees that it should be removed.

Report to Parliament by the Special Joint Committee on Immigration Policy, Section 106.

The Special Joint Committee was appointed by the Trudeau government early last March, one month after the publication of the Green Paper on immigration, a four-volume report prepared by the Immigration Department for Parliament as a guide to the revision of the Immigration Act. The Green Paper was greeted by a storm of public protest. Ethnic community leaders and political groups denounced the document as racist, anti-immigrant, and reactionary.

Opposition to the Green Paper among gays, although unreported by the corporate press, was equally vehement. The reaction of National Gay Rights Coalition Coordinator Ron Dayman was typical. He described the Green Paper as 'an insult' and 'a waste of paper'. Gays were particularly bitter because they had been led by a series of letters and public statements from Manpower and Immigration Minister Robert Andras and his assistants to expect that the Green Paper would propose the removal of the antihomosexual portions of the Immigration Act. The Green Paper, when published, was silent on this subject. In fact, it represented a step backward from the never implemented recommendations of the 1966 White Paper on Immigration, which called for an end to the explicit exclusion of gays.

Faced with a continuing public outcry, the government appointed the Special Joint Committee, giving it a mandate 'to invite the views of the public' on the Green Paper. The Committee held public hearings in 21 cities during last spring and summer.

The Committee received submissions or heard oral presentations calling for the removal of the antihomosexual provisions of the Immigration Act from 15 organizations in 11 cities. In addition, an unknown number of individuals made submissions for the same purpose. Organizations which participated were the Canadian Homophile Association of Newfoundland, the Gay Alliance for Equality (Halifax), Gay Friends (Fredericton), l'Association Homophile de Montreal, le Centre Homophile Urbain de Montreal, le Centre Humanitaire d'Aide et de Liberation (Quebec City), Gays of Ottawa, the Gay Alliance Toward Equality (Toronto), Windsor Gay Unity, Gays for Equality (Winnipeg), the Saskatoon Gay Community Centre, the Gay Alliance Toward Equality (Edmonton), Gay People of Simon Fraser University (Vancouver), and the Gay Alliance Toward Equality (Vancouver).

Two incidents which occurred in the course of the Committee's hearings indicated that Committee Co-chairman MP Martin O'Connell (Liberal - Scarborough East) wanted to prevent the public airing of gay dissatisfaction with the Green Paper and immigration policy. In Vancouver, the delegation of the Gay Alliance Toward Equality arrived at the hearings to find they had been bumped from fifth place, which had originally been assigned to them, to last on the evening's agenda. Control of the agenda is the prerogative of the co-chairmen. When GATE spokesperson Bob Cook protested, O'Connell snapped 'Get to the point!' and there followed a heated exchange between the two. In Toronto, O'Connell's secretary called the Gay Alliance Toward Equality and requested that GATE forego its presentation to the Committee because 'the Committee has already received sufficient input on this topic', adding that the Committee was 'sympathetic' to the position of the gay movement on the Immigration Act. Mindful of similar assurances made before the publication of the Green Paper by Manpower and Immigration Minister Andras, GATE declined to cede its right to address the Committee.

In addition to the formal representations made to the Special Joint Committee, there were demonstrations against the neglect of the gay issue in the Green Paper. Two weeks after its publication, fifty men and women took part in a demonstration staged by the Gay Alliance Toward Equality outside Immigration Department offices in Toronto. And when the Committee held its hearings in Toronto in early June, a demonstration of hundreds against all aspects of the Green Paper took up the chant 'The Green Paper is anti-gay – let gays in' at the request of the gay contingent.

The publication of the Committee's report has raised questions about the Committee's intent on the issue of gay exclusion and about the likely impact of its recommendations on the revision of the Immigration Act. Although the gay movement wants the removal of all references to homosexuality from the Immigration Act, section 106 of the report – the only section which deals with homosexual exclusion – recommends the removal of the reference to homosexuals from section 5(e) of the Act only. It says nothing about section 18, which deals with reporting the presence and activities of foreign gays to the Immigration Department. It is possible that the Committee is merely being elliptical and that it intends that all references to homosexuality should be removed from the Act. This view has some currency. Another view, however, is that the Committee fully intends that section 18 should be left unaltered in order to placate the 'few members of the Committee' who 'felt strongly that the prohibition against homosexuals should remain'.

Reports in Certain Cases

Where he has knowledge thereof, the clerk or secretary of a municipality..., an immigration officer or a constable or other peace officer shall send a written report to the Director, with full particulars, concerning... (e) any person, other than a Canadian citizen or person with Canadian domicile, who (i) practises, assists in the practice of or shares in the avails of prostitution or homosexualism,...

Immigration Act, section 18

Whatever the intention of the Committee, it is likely that it will have little impact on the reformulation of immigration policy. It is generally felt among those who oppose the Green Paper, gay and straight alike, that the broad outlines of the new Immigration Act had already been decided upon before the Special Joint Committee was wound up and sent marching across the country on what was essentially a public-relations exercise. Sources inside the Immigration Department report that there are forces in the department pushing for an end to the ban on gays. The same sources say that the best thing for gays to do at the present time is to give external support to these forces in the form of letter-writing campaigns, demonstrations, and other public-pressure tactics.

by Ken Popert

photo Gerald Hannon

Going public is still news. Especially if you're the head librarian at Glendon College in Toronto.

"It's marvelous for your mental health!" That's the way Jim Quixley, 44, described the way he felt after a short meeting he'd called with his senior staff. He had just told them he was gay, proud of it and involved in the struggle for gay rights.

Jim had been thinking about taking this step for a long time. Joining the Gay Academic Union in Toronto gave him a big boost. But the recent GAU Conference in New York helped settle the question: it had to be out, all the way out and no turning back.

Reaction at the college has ranged from non-committal to supportive. David McQueen, principal of the college has been very positive. So was one of his staff, who told him privately afterwards: "You're a very courageous man."

We can all echo that.

Montreal

Police raid clubs; seeking clues to Montreal's rising murder rate?

It had been quiet throughout the summer, and Montreal gays were beginning to relax again. Then, on the weekend of October 17, the MUC Police Department's anti-gay activity resumed with greater violence.

This year's police campaign began with the raid on the Aquarius Sauna on February 4. A source close to the police department subsequently described to **Gay Times** a carefully formulated plan to reduce the visibility of Montreal gays before the Olympic Games. According to the plan, police officers would seek to intimidate gays in an attempt to drive them temporarily from the downtown bars and public places. Bar raids and other forms of harassment would begin in the spring, drop off in the summer months, and reappear on a larger scale, in the fall.

Five Montreal bars were raided on the weekend of Oct. 17 – the Rocambole, le Mystique, P.J.'s, The Limelight, and le Taureau d'Or. At first the scenario was quite familiar from last spring. Uniformed police entered a bar and ordered all the standees to leave. Raids have continued regularly since Oct. 17, with checks for drugs and under-aged drinking being added to the basic strategy.

A typical raid at The Limelight on November 7 looked like a combination circus and military operation. A crowd of about 100 people watched the police enter the disco, while several motorcycle cops kept order in the street. One officer, when questioned, simply smiled and said "Routine check".

A sergeant of Station 10 from which most of the raids are launched claimed that the police were concerned with overcrowding, drugs and under-age drinking in straight and gay bars alike. He volunteered that the police have seven charges for overcrowding against the Rocambole, and expected to be able to close the bar, one of Montreal's oldest and most popular. On the other hand, spokesmen for various bars had varying reactions, ranging from "No one has bothered us" to "Things are going to be very tight until July '76."

On Hallowe'en, appropriately enough, Inspector Seguin of Station 10 stated that there was no harassment aimed at Montreal gay people. That night two raids took place, one at P.J.'s and one at Baby Face, a well-known women's bar. The Baby Face raid went considerably further than earlier ones. Between 8 and 10 plainclothes policemen entered the club and ordered the standees to leave. Then, the officers proceeded to check the ID of everyone leaving. Those without proper ID were taken to the police station and were held until family or friends brought proof of age or identified them to the satisfaction of the police. This procedure, while not improper, is very intimidating to gays who are not yet out of the closet.

Also, there are reports of as many as 80 arrests during November in the public washrooms of Centreville. Extreme caution should be exercised in the following locations: The Sheraton-Mt. Royal Hotel, The Bay, Place Ville Marie, Place Bonaventure, Place Victoria, Central Station and the Voyageur Bus Terminal.

Meanwhile, discussions of police harassment have taken place in such different settings as the Centre Homophile Urbain de Montreal, the Montreal Community Church, Gay McGill, and the Sgt. Malovich lecture at the Saidye Bronfman Centre on Nov. 9. The diverse elements of the Montreal gay community now have a single issue around which they could begin to unite.

from Montreal Gay Times

Ontario

Gays keep pushing for equal rights

The battle for gay rights has moved ahead on several fronts in Ontario following the recent provincial election which saw the ruling Progressive Conservative Party reduced to a 53-member minority government in the 125-seat legislature. The house and its committees have now become an important arena of that battle.

Shortly after the new legislature convened, the Coalition for Gay Rights in Ontario requested a meeting with newly appointed Labour Minister Bette Stephenson (PC - Don Mills). During the election campaign, Stephenson had distinguished herself as the only Progressive Conservative candidate to support gay rights. She stated at an all-candidates meeting September 10 that, if elected, she would look into the matter of discrimination against gay people. Stephenson was not only elected; but also appointed to the Labour portfolio, thereby becoming the cabinet member responsible for the administration of the Ontario Human Rights Code.

Stephenson responded by mail November 14, saying that she was "unable at the present time" to meet with CGRO representatives. By rejecting the meeting, she became the first Labour Minister ever to refuse to meet with gay representatives. Determined not to let the slight go by unnoticed, CGRO organized a demonstration for December 4 in front of the legislature at Queens Park.

About fifty people showed up for the picket, which drew extensive and sympathetic media coverage. The event also drew some revealing comments from bystanders. When asked what he thought of the demand that sexual orientation be included in the Ontario Human Rights Code, Environment Minister George Kerr replied "It's garbage". Ever-busy Labour Minister Stephenson was found in a Queen's Park elevator by an enterprising reporter. Asked whether she had changed her mind about meeting with gay representatives, she snapped "Leave me alone! I'm going to lunch".

Stephenson's desire not to become involved in the gay rights question was evident early in November during the deliberations of the legislature's Labour Committee. Hansard shows that, when Ted Bounsell (NDP – Windsor-Sandwich) suggested that sexual orientation be added to the Code at a committee meeting on November 6, Stephenson made no response. At another meeting of the Committee a week later, Stephenson refused to answer a direct question from Margaret Campbell (Liberal - St. George) as to whether sexual orientation would be added to the Code. At the same meeting, however, OHRC Director Robert McPhee conceded that this would be a major consideration in the upcoming revision of the Code.

In other parliamentary developments, MLA Margaret Campbell met with representatives of the Gay Alliance Toward Equality December 3. She told GATE President Tom Warner that she intends to introduce a resolution in the legislature which would include sexual orientation and affectional preference in the Human Rights Code. Campbell represents St. George riding, which contains Toronto's gay ghetto. Commenting on **The Homosexual Minority in Ontario**, a brief presented to every MLA by CGRO, she observed: "They may be a minority in Ontario, but not in St. George!"

Campbell said her resolution is supported by the Liberal Party caucus in the legislature. She expects that it will also receive support from the New Democratic Party. In announcing the step, she warned that merely changing the Ontario Human Rights Code would do little to stop discrimination against gays.

The future of the resolution is very uncertain in view of the political fragmentation of the legislature. Although Liberal and NDP support should give it a theoretical majority, the resolution is equivalent to a private member's bill and, as such, the minority government can prevent it from ever coming to a vote.

Campbell has indicated that it was the Damien case which induced her to bring forward her resolution amending the Human Rights Code. In addition to strengthening the forces for legislative change, the Damien case continues to be the focus of other important developments in the fight for gay rights.

In the courtroom struggle to regain his job with the Ontario Racing Commission, John Damien has won a procedural victory. In pre-trial manoeuvring, Ontario Supreme Court Justice W.A. Donohue upheld on November 26 the contention of John's lawyer, Harry Kopyto, that the defendants in the case must bring forth detailed charges of misconduct against John in their attempt to defend his dismissal. The defendants include the Ontario Racing Commission and its chairman, Charles McNaughton. McNaughton has publicly stated that John was fired because he is homosexual, but no concrete allegations of sexual misconduct have ever been made.

The ruling, although favorable to John, is purely technical. Contrary to reports published by one Toronto gay publication, the judge did not rule that homosexuality is not a legal ground for dismissal. It is too early in the case for this kind of broad ruling to occur.

Margaret Campbell photo Gerald Hannon

Meanwhile, on December 5, the Ontario Human Rights Commission announced that it has rejected the Damien submission and, with it, the contention that gays are already covered by the Code under the term 'sex'. The submission had been prepared by civil rights lawyer Harry Kopyto and had the support of many prominent citizens.

Paradoxically, the rejection of the Damien submission was a step forward for the cause of gay rights. For several years, the Ontario Human Rights Commission and the legislature have been playing a pea-and-shell game with gay people. When asked to protect the rights of gays, the Commission has always claimed that it lacks the authority to do so and has advised gays to make representations to the government to have the legislation changed. The government, in turn, has refused to consider the legislation of gay rights on the ground that gays are already protected under the term 'sex' in the Human Rights Code. The Damien submission backed the Commission into a corner and forced it to go on record as saying that it doesn't have the authority to protect gays.

The pea-and-shell game isn't over yet. That will only happen when a final ruling on the issue is made by the courts. That is why Kopyto has filed a suit in Divisional Court on behalf of John Damien, asking the court to overrule the Commission and reverse its decision. Once the courts have ruled that gays are not protected by the Code, the question of discrimination against lesbians and homosexuals will be dumped squarely in the lap of the legislature.

by Ken Popert□

CGRO plans conference, looks at education

The Coalition for Gay Rights in Ontario held its regular Steering Committee meeting in the HALO centre in London, Ontario on December 13.

CGRO Coordinator Brian Mossop reported the receipt of a letter from Education Minister Thomas Wells stating that physical education classes at the high school level could include a full unit on homosexuality, the content of which would be left to the local boards of education. In response, CGRD members are gathering information from the boards in their respective communities on the nature and content of the unit on homosexuality. The Coalition hopes to provide materials, such as pamphlets, brochures and film strips, to be used in the classroom.

Election strategy was also discussed. In the event of an election in the new year, CGRO will be ready to intensify its campaign to have sexual orientation included in the Ontario Human Rights Code. The CGRO brief on the Code will be distributed to candidates throughout the province.

An open conference with a workshop format is being held for Guelph in the second week of February. The conference will be hosted by Guelph Gay Equality and there will be discussion on a wide variety of issues facing the movement. Everyone interested will be welcome.

By Tim McCaskell□

OFL Convention

The question of Gay Rights was raised at the annual convention of the Ontario Federation of Labour in Waterloo late last October. Guelph Gay Equality distributed over 800 leaflets to delegates from across the province. As well, Public Service Alliance (ESENA) Local 543 unsuccessfully attempted to place an emergency resolution before the convention urging support for John Damien and the amendment of the Human Rights Code to include sexual orientation. Unfortunately the resolution never made it through the maze of procedural red tape to reach the floor.

Toronto

Gourmets hear Damien, Wilson, Matlovich

About 140 people attended a Damien-Wilson-Matlovich benefit dinner held in Toronto October 30. The $25-a-plate benefit was held in the Civic Ballroom of the Four Seasons Sheraton Hotel.

The evening was hosted by Bill Potts, chairman of the Toronto Humanist Association. Imported for the occasion from the United States were Franklin Kameny, long-time gay rights activist and human rights commissioner for the city of Washington, Barry Kahn, assistant to the Attorney General of Pennsylvania, and Sergeant Matlovich, the gay Viet Nam war veteran whose struggle to remain in the army as a public homosexual has earned him national coverage south of the border.

Also at the head table were John Damien, the fired Ontario racing steward, Doug Wilson, the teacher at the University of Saskatchewan who has been refused a position as a supervisor of practice teachers, Reverend Robert Wolfe of MCC Toronto, Harry Kopyto, Damien's lawyer, Mrs. Kopyto, and George Hislop, president of the Community Homophile Association of Toronto.

After the singing of O Canada and grace from Reverend Wolfe, people ate. Kameny, Kahn, Wilson, Damien and Matlovich addressed the audience. Matlovich, obviously very moved by the occasion, broke into tears halfway through his address, but was able to

Demonstrators at Queen's Park on Dec. 4, 1975. photo Gerald Hannon

Leonard Matlovich photo Gerald Hannon

continue after a standing ovation.

Banquet organizer Peter Maloney has declined to reveal the financial results of the affair.

by Gerald Hannon

GATE elects new officers

The Toronto Gay Alliance Toward Equality held its semi-annual policy conference on the November 22 weekend. The membership rejected moves to broaden the scope of GATE's activities not directly related to the civil rights struggle. In addition to reviewing political strategy, the meeting elected new officers and a new executive. The new Executive Committee consists of Terry Phillips, John Wilson, and Tom Warner, who was also re-elected as president of the organization.

New political force upholds gay rights

A new political organization in Metro Toronto has adopted a 'sexual orientation' plank in one of its official policy guidelines.

At the founding convention of the Movement for Municipal Reform on the weekend of November 22, delegates voted unanimously to include the phrase as an amendment to its no-discrimination clause in the area of education. The amendment was moved by Body Politic Collective member Herb Spiers, who attended the convention as a delegate from City of Toronto Ward 7.

Also part of the MMR program is a blanket no-discrimination provision in the area of social services.

The MMR is a coalition of reform-oriented citizens groups.

University employees ask for ban on gay discrimination

In negotiations which have been going on since September, the University of Toronto Graduate Assistants Association is including in its contract demands the insertion of 'sexual preference' in the human rights clause of their first contract with the University. University negotiators have rejected the proposal on the ground that it is unnecessary because the University doesn't discriminate against gays.

The GAA negotiating committee includes sociology student Barry Adam as a gay representative with observer status.

Library workers abandon strike

The University of Toronto library workers (CUPE local 1230) voted December 19 to return to work without getting most of what they had been demanding from the University. Among the demands which the University refused to accede to was the inclusion of the term 'sexual orientation' in the human rights clause of the contract. The library workers ended their strike because they lacked the funds necessary to carry them through the University's Christmas break.

Ottawa

Lesbian rights — why not!

A spirited contingent of thirty lesbians and homosexuals were among the 150 persons who took part in the Women's March on Parliament Hill October 25 to protest the government's inaction during International Women's Year. The gays carried banners and signs focussing on the two lesbian issues raised by the march and chanted "Custody rights for lesbian mothers – gay liberation now!"

The demonstration, which took the same route as last summer's Gay Rights March, was sponsored by a coalition of Ottawa groups including Gays of Ottawa, the Women's Centre, the Canadian Association for the Repeal of Abortion Laws (CARAL), and the Voice of Women. While a great deal of money has been spent by the government on publicity for International Women's Year, nothing concrete has been done to improve the situation of women in this country. The central chant of the marchers was "Action not attitudes – money, not platitudes!"

The march focussed on eight women's issues: equal pay for work of equal value, equal job opportunities, access to free quality child-care for all, removal of abortion from the Criminal Code, equal rights in marriage and property law, safe effective birth control for all, and two lesbian rights demands.

The inclusion of the lesbian issues as an integral part of the program was a significant development. It was the first time that a women's movement demonstration has given such prominence to lesbian oppression. The march leaflet stated in part: "Lesbians in our society face a double-barrelled oppression – oppression as women and oppression as gays. In this International Women's Year, our government has once again neglected the lesbian issues. We demand 1) equal custody rights for lesbian mothers and 2) inclusion of the term "sexual orientation" in the Ontario Human Rights Code and the Canadian Human Rights Act".

At Parliament Hill Marie Robertson of Gays of Ottawa was among the speakers who addressed the marchers. MLA Michael Cassidy (NDP Ottawa Centre) also spoke to lend his support to the march, but he ignored the lesbian question.

Doug Wilson, who was in Ottawa to publicize his campaign for reinstatement to his supervisory position with the University of Saskatchewan Faculty of Education, was introduced and the marchers were urged to sign a petition protesting the university's action in removing him. Over 70 signatures were obtained.

by Ron Dayman

PM smiles and waves at same time

The National Convention of the Liberal Party, meeting at the Chateau Laurier Hotel in downtown Ottawa, was picketed by Gays of Ottawa November 7 to protest the failure of the federal Liberal Government to grant civil rights to gays. The picket was timed to coincide with the arrival of Prime Minister Trudeau for his appearance before the convention.

Twenty-five men and women carried signs demanding the inclusion of sexual orientation in the Government's proposed Canadian Human Rights Act. Other signs read 'Trudeau: Thanks – but no thanks!', a reference to Trudeau's infamous comment during the 1974 election campaign that gays had not thanked him for the 1969 decriminalization of homosexual acts.

As Trudeau arrived in his limousine, he was confronted by the demonstrators who chanted 'Gay rights now!' and 'Gais, exigeons nos droits!' He turned towards the demonstrators and gave a typical liberal smile and wave of recognition before continuing into the hotel.

The gays distributed the leaflet of the National Gay Rights Coalition (NGRC) to Liberal Party convention delegates. The leaflet outlines the ten demands of the coalition.

NGRC will be submitting a major brief to Parliament calling for inclusion of sexual orientation among the forbidden grounds for discrimination in the federal human rights legislation. The bill is soon to be introduced for second reading in the Commons.

The picket was covered by local radio, television, and press.

by Ron Dayman

Lest they forget

A wreath was laid at the National War Memorial on November 11 by Marie Robertson and Denis LeBlanc of Gays of Ottawa as part of the ceremonies commemorating Canada's participation in past wars. It was the first time that a gay group has been allowed to take part in Remembrance Day ceremonies.

In a letter to Royal Canadian Legion Dominion Secretary Lieutenant Colonel Jean Lamy, it was emphasized that tens of thousands of homosexuals were interned in Nazi concentration camps. Consigned to the lowest position in the camp hierarchy and later used as cannon-fodder at the front lines, most of these gays perished. It was also stated that many gay people served in the Canadian Armed Forces during both world wars.

The wreath was inscribed with a pink triangle, the symbol used to identify gay people in Nazi concentration camps. The pink triangle remains as the symbol of one of history's most extreme examples of homophobia and a reminder of the need to struggle against homophobia in all its forms.

There was extensive coverage of the wreath-laying, locally and nationally, in advance publicity. The Ottawa Citizen reported that Lieutenant Colonel Lamy feared Marie and Denis would disrupt the ceremonies. He told the newspaper they would be 'removed by the police' if any disruption were to occur. Lamy later denied making these statements.

Gays of Ottawa plans to make the wreath-laying an annual event.

by Denis LeBlanc

NGRC protests rights conference

Gays of Ottawa picketed a federal-provincial conference on human rights which took place in the national capital December 11 and 12. The demonstration, organized in the name of the National Gay Rights Coalition, protested the national conference, sponsored by the Minister of Justice, which brought together all federal and provincial ministers responsible for human rights. The main purpose of the conference was to discuss the proposed Canadian Human Rights Act recently introduced in the House of Commons.

The 25 picketers demanded the inclusion of the term "sexual orientation" in the list of prohibited grounds of discrimination in order to ensure effective protection of the civil rights of Canadian gays. Because the conference was closed to the public, the Coalition had to take its demands to the sidewalks of

Gays of Ottawa member, Marie Robertson speaks to demonstrators on Parliament Hill. photo: Grant Kayler

Confederation Square. More than 250 leaflets were handed out to passers-by in front of the Conference Centre where the gathering occurred.

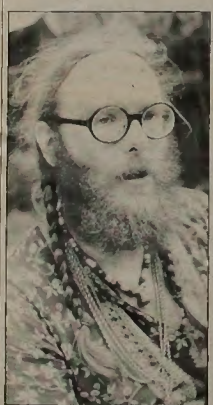
The picket, which was the first public action of NGRC since its formation of 27 gay organizations last summer, received significant media coverage, including a segment on the CBC national news.

The NGRC protest took place just one week after the Coalition for Gay Rights in Ontario had organized a picket of the provincial legislature in Toronto in order to demand protection for gays under the Ontario Human Rights Code.

By Ron Dayman

GO elects new president

Charlie Hill, Gays of Ottawa president for the past three years, has resigned. Hill, a founder of Canada's first gay liberation group, the University of Toronto Homophile Association in 1969, has been one of the stalwarts of the gay movement and has at the same time actively pursued a career in the field of Canadian art history. He is presently a curator at the National Gallery. The new president of Gays of Ottawa is Denis LeBlanc, a long-time member of the group. The new secretary-treasurer is Ian Maclennan. Other new executive members are committee heads Ron Dayman, John Duggan, and Greg Spurgeon.



Charlie Hill photo Gerald Hannon

Press Council supports witchhunt

The Ontario Press Council has "not upheld" a Gays of Ottawa complaint against **The Ottawa Citizen** for its coverage of last March's antihomosexual witchhunt (see **The Body Politic #18-21**). The complaint condemned **The Citizen** for its yellow journalism techniques in covering the arrests of 16 Ottawa-area men on charges of "buggery" and "gross indecency". Many of the cases are still before the courts. The Council gave no explanation of its decision. GO spokesperson Ron Dayman stated "the decision of the Press Council, which is little more than a self-created and -run front for certain 'liberal' newspapers, does little to vindicate **The Citizen**. As far as we are concerned, there is no doubt that **The Citizen** and other Ottawa media are guilty".

Militant Toronto lesbian, Adrienne Potts, is apprehended as she disrupts the 1975 Miss Canada Pageant, Nov. 3, 1975.

British Columbia

NDP record on rights attacked by gays

The defeat of the British Columbia New Democratic government in December has caused considerable alarm among gays in the province. To judge by the attitudes of previous Social Credit administrations, the newly elected government can doubtless be expected to ignore the needs of BC's two hundred thousand homosexuals and lesbians. In fact, provincially endorsed harassment and intimidation of gays may well be in the offing.

During the 1972 election campaign, NDP candidates tended to be more positive than those of other parties to demands by homosexuals for protective legislation, that is, the inclusion of the term 'sexual orientation' in the BC Human Rights Act. This appeared to be in line with the liberal civil libertarian tradition of the NDP.

Once in power, however, the NDP proved unwilling to serve gays, arguing that present community standards of morality would not endorse such legislation. Labour Minister Bill King refused to include sexual orientation in the new Human Rights Code, stating that he didn't want to give homosexuality 'legal sanction'. In his view, protective legislation would 'encourage' homosexual behaviour among 'impressionable youth'.

And during a visit to China, Premier Barrett praised the Chinese regime for 'eliminating homosexualism'. The only overtures towards gays by members of the NDP government were designed to pacify segments of the gay community and were entirely in the context of viewing homosexuality as a 'problem' and a social malaise.

During the December election, Vancouver's Gay Alliance Toward Equality challenged representatives of the government to explain these actions. NDP Minister of Economic Development Gary Lauk – Lauk was re-elected to represent Vancouver Centre, a riding which includes the West End, Vancouver's gayest neighborhood – assured a public meeting that protection of homosexuals against discrimination in housing and employment was 'the policy of this government'. He went on to say, however, that he was 'not sure' that putting 'sexual orientation' in the Human Rights Code would achieve that goal. Visibly embarrassed, Lauk refused to comment on the Premier's remarks in China. He later admitted that providing protection for homosexuals would be contrary to public opinion and the wishes of the majority of the members of the government. He also reiterated Labour Minister King's concern about 'giving social sanction' to homosexuality.

At another meeting, GATE asked Human Resources Minister Norman Levi to ensure that the NDP government would prohibit any information sharing between social assistance agencies and the police. A proposal for such information sharing had been made by a local Community Resources Board, one of many established by the NDP to administer social services on a local level. This proposal became an election issue with the intervention of the British Columbia Civil Liberties Association and the Mental Patients' Association. GATE pointed out that gays have long been the targets of anti-gay zealots on police forces and argued that such an information sharing plan would facilitate and increase such harassment. Although indicating that in his opinion such information sharing would be prohibited under current confidentiality regulations, the minister would not repudiate the proposal as contrary to the NDP's policy of protecting civil liberties.

During the campaign, a gay club was opened on a week night for about 75 people to attend an all-candidates meeting organized by the Society for Education, Action, Research and Counselling on Homosexuality. Only three candidates appeared. Emery Barnes, NDP running mate of Gary Lauk – Vancouver Centre is a double-member riding

Continued on page 17

John Damien is in court.

Court cases cost money.

Make cheques payable to:
the Committee To Defend
John Damien
Box 117, Stn V
Toronto, Ont.

London group starts counselling line

In late November the Homophile Association of London Ontario approved an expenditure for 1976 of $950 for a distress and counselling phone line to be operated from the group's community centre at 649 Colborne Street. Part of the money will be used to hire a psychologist who will train the volunteers who will operate the line. The line, which has been functioning since the New Year, can be called at (519) 433-1411.

PQ convention withholds support

Gays of Ottawa member Yvon Thivierge presented a gay rights resolution November 23 to the Parti Quebecois Outaouais regional convention. The resolution called for the establishment of a committee to study the question of gay oppression and inclusion of the term "sexual orientation" in the Quebec Human Rights Code. The resolution passed in committee but was voted down in the plenary session by a vote of 24 to 14 with 13 abstentions. The results were of particular note in view of PQ houseleader Robert Burns' strong support of protection on the basis of sexual orientation in the debates earlier this year in the Quebec National Assembly on the newly introduced human rights legislation. It is expected that the issue will be discussed in the Hull PQ, which largely supported the resolution at the convention.

Changes

Glad Day Books, Toronto's only gay bookshop has moved to a more accessible location in the city's ghetto area. The new address is **4 Collier Street on the second floor**, two blocks north of Bloor off Yonge.

The University of Guelph Homophile Association has changed its name to **Guelph Gay Equality**. The address of the organization remains the same: Room 221, University Centre, University of Guelph, Guelph, Ontario.

Gays of Ottawa has moved its offices from Pestalozzi College to **378 Elgin, second floor**. Their mailing address is as previously: Box 2919, Station D, Ottawa, Ontario K1P 5W9.

The Montreal student organization, **Gay McGill**, has been reactivated and is undertaking a program of social and educational events. The address of the group is **Room B41, 3480 McTavish, Montreal, Quebec.**

The **Centre Homophile Urbain de Montreal** has moved its drop-in centre to **6581 St. Laurent**. The telephone number is still 279-5381.

Proprietor Jeanid Moldenhauer in Glad Day Bookstore, now at Yonge and Collier in Toronto.

New group formed

Elgin Blair, proprietor of Insight Books in Mississauga, has announced the formation of Gays of Mississauga. Elgin received about 20 responses to a classified ad in **The Body Politic** which solicited potential members. The temporary mailing address is Box 6248, Station A, Toronto.

Learning to KILL

by Gerald Hannon

November

He rocks slightly from side to side, looking for an opening. The arms are deceptively static, formal. In the face only the eyes matter as we circle each other gracefully and murderously like cats. I am thinking that he is thinking that I cannot wait much longer and I am thinking it must be absolutely unexpected and suddenly I am not thinking at all but attacking, taking advantage of a body momentarily not in perfect balance, tightening my arm about the throat, relishing the startled gasp, the crumbling defences, certain that the body twisting almost in slow motion to the floor is absolutely in my power. He is flattened, dizzy, out of breath; the eyes are uncertain but still do not move from my face and I have to suppress an absurd desire to plant my foot on his chest and make like Lord of the Jungle, burst out with a nerve-shattering Tarzan yell. Because I could break his neck if I wanted to. I have tasted first blood. I am learning to kill.

This is a self-defence class. I know the man I have thrown and we laugh because this is the first time that I haven't landed on my back. I cannot tell if it is only my imagination, but I sense an awkwardness between us for the rest of the evening. I wonder if it was the look on my face after I had knocked him to the ground. I was a position to hurt. Was the thrill of it so naked?

August

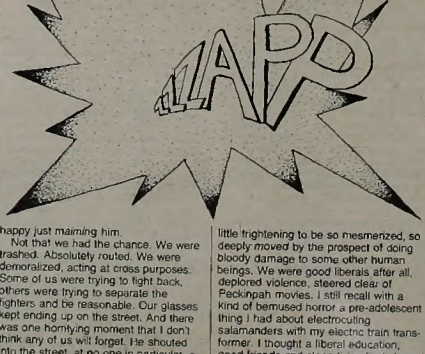
We had it rammed right back down our throats. There were four of us. We were leaving a movie and walking up Yonge St. in Toronto north of St. Clair and that is not exactly a tough area. Boutiques, smart bars – a part of town where Fran's or a Roy Roger's Restaurant could make a fortune. Still, two gay male couples strolling along holding hands didn't exactly go unremarked. We got lots of stares, giggles, double-takes. The usual. But we were at ease and casual; we didn't *look* like a grim-faced challenge to the accepted social norms, striding along with a chip on our shoulders just *daring* someone to react. We were wrapped up in our own good time, we knew where we were and we judged we were safe. And after all, there were four of us.

"Look at the faggots! Get the fuck back to your own country!" A woman said that. She was with a man. We scarcely noticed them – they were in a clench on the sidewalk and as we came abreast of them they separated for a moment and saw – what? Sodom, 1975? The greatest threat to The Family since the Pill? Their own worst fears? They saw four men, four rather average-looking, casually dressed young men walking hand in hand up Yonge St.

"Eat shit!" I said that. I said it to the woman who had hooted at us and it may not have been the brightest thing to have said under the circumstances, but I was furious and no dopey straight couple was going to harass me and feel they could get away with it. We kept walking. But those two words, directed to the woman, unleashed some very predictable forces. The man entered the fray. I had insulted his woman, his "chick". I had devalued his property and I was not even a real "man". I was a faggot, a cocksucker, and all of his years of young manhood would have taught him there was nothing worse than that.

They came after us, we stopped. We were more reasonable now: "just leave us alone we have as much right to walk along the street unharassed as you do." But it was too late; all of the right buttons had been pushed and we were moving towards a fight with all the inevitability of classic tragedy. Four of us. Two of them.

It came. Not the choreographed brutality of a **West Side Story** brawl – just sordid, clumsy grappling, vicious kicks for the balls, smashes to the face. And *she* came at us first like some ghastly Fury scattering glasses in all directions (Four of us. But three of us wore glasses. Absolutely classic.) and we didn't know how to deal with that. She was supposed to be on *our* side; didn't she know that the oppression of women and gays were just opposite sides of the same coin, couldn't she tell we were allies? Where do you smash a woman? How do you overcome years of conditioning that say you don't, under any circumstances? But god, how we wanted to. I do not know if it was some deep-seated misogyny that was erupting or just the feeling of being betrayed, of facing a traitor; but we wanted to *slaughter* her. We would have been happy just *maiming* him.



Not that we had the chance. We were trashed. Absolutely routed. We were demoralized, acting at cross purposes. Some of us were trying to fight back, others were trying to separate the fighters and be reasonable. Our glasses kept ending up on the street. And there was one horrifying moment that I don't think any of us will forget. He shouted into the street, at no one in particular, a great braying call to his own kind: "Hey, come'n get the queers!" And they answered. That safe street, north Yonge St. in the early evening, seemed suddenly to be filled with people joining in the cry, leaning out of cars to shout for blood. One exception. A car pulled up to the curb, middle-aged couple inside. They remonstrated with him. "Fucking queer lover" he spat. That was enough. They drove off.

The situation crumbled into a tense facing-off, exchanges of insults, a glowering across a divide that neither group had the courage to cross completely. The woman left – she said she'd be back with some friends. We turned and headed for the bar we had been making for when all of this happened. He followed us. It was nightmarish for us but he must have found it glorious. He had four scared faggots scattering before him. He altered the distance between us, sometimes he was only about a foot behind our backs, sometimes he let that distance swell to 6, 8, 10 feet but he always closed the gap and brought each step down on the sidewalk with a staccato clatter so that we always knew exactly where he was. We didn't look back; just focussed ourselves on the bar that seemed endless blocks away, endless blocks of a nightmare pursuit by something we did not dare look at, least of all confront. When we reached the door he closed in for a parting, vicious kick. Inside we were half hysterical, enraged, terrified that they might be gathering recruits and lying in wait for us when we left. We were bruised, scratched, lame from the kicks. A few chipped teeth. We needed those drinks.

The incident haunted us for days. We kept reliving the experience but imagined *our* fists crashing into *their* faces, *our* feet crashing into *their* rib cages, the four of us reducing them to a bloody smear and it was strange and new to us and a little frightening to be so mesmerized, so deeply *moved* by the prospect of doing bloody damage to some other human beings. We were good liberals after all, deplored violence, steered clear of Peckinpah movies. I still recall with a kind of bemused horror a pre-adolescent thing I had about electrocuting salamanders with my electric train transformer. I thought a liberal education, good friends and clean living had cleared up all of *that*. No more jungle nasties rotting just below the civilized surface.

Even as I write this, I can imagine meeting those two again. And reducing them to rubble. It is a very, very satisfying fantasy.

Not that I have completely lost any sense of irony. This whole scenario was beginning to sound just a bit like the kid who decided to gain a stamp on some bicep bible and after a mere 6 months ("Less than 10 minutes a day!!") had gone from being your classic 97 lb. weakling whose face had an affinity for beach sand to the kind of body (3" to the thighs, 5" to the chest, 6 incredible inches to the biceps) that men respected and women got damp just *looking* at. If that fantasy weren't so corny, so camp, it would be deplorable. It is heterosexist nonsense at its silliest. (Have you noticed how these courses subtly suggest that they'll add inches to your cock as well? The 'before' picture shows some poor sparrow-n shorts that show not the slightest hint of what – if anything – lies beneath. Six months later those trunks are as packed with goodies as an Xmas cookie box. It might make an interesting study to see how many weight lifters have, or think they have, small cocks.)

I am in danger. That is why I am at the Y four times a week trying to undo the effects of some years of a very sedentary lifestyle, why I spend at least one night a week learning the rudiments of self-defence. Why I have ostensibly joined the ranks of those men who are trying to become Real Men.

It sounds – even to me sometimes – like a rapidly developing case of paranoia. Most of my life as an open gay person has not been charged with a sense of personal danger. I suspect many gay men will distrust what I have said or suspect that I have been out there looking for trouble. That's what so-called radicals do, isn't it? And if you get it – well, honey, you just got what you were looking for.

The facts are that I hate fighting, that I always have, that I hopefully always will. Even as a youngster when fights – real or play – were more common, I always really wanted to melt into the arms of the boy I was struggling with. I see my interactions with other men as erotic, not violent. Even a group of young thugs can move with a panther-like sensuality that stirs the libido even as the mind clamours its warning.

I am in danger. The reality that statement represents will very likely never be clear to any gay man who has not actively tried to live his life so that he will never be mistaken for a heterosexual. It is the absolute imperative. If there were a homosexual Ten Commandments, this would be number one: "Thou shalt always ensure that thou art identifiably a homosexual." If you think that means you have to mince in public or be a clown or even just be relentlessly witty then you have not understood. It means you quietly say something when people indicate by some remark that they have made the insulting assumption that you are a heterosexual. Or you wear a button which says: "Yes, I am a homosexual too!" Or you usurp the small affectionate acts, like holding hands, which straights guard so zealously as their own. The usual throat ramming.

You are in danger. That is clearer the closer you come to being gay – gay in the sense of being everywhere and always identifiably a homosexual. But our office receives a number of calls each month from men who have been attacked and it was not because they were insisting on their right to be public. The most recent report was from a fellow who had been attacked by three men as he was leaving one of Toronto's gay bars. Some get it in the parks. Others on the streets where they live. We don't print these occurrences as news items – mostly because the men involved don't want us to. I don't think that the number of such incidents is increasing, but I do think more gay men are reporting what happened and looking for help. Unless you never leave the safety of your room, you are in danger.

Even as a youngster when fights – real or play – were more common, I always really wanted to melt into the arms of the boy I was struggling with. I see my interactions with other men as erotic, not violent.

It has been said that rape is machismo's secret police. It keeps women in their place. It keeps women in kitchens, in the bedroom, in the "home" – in an area protected and owned by a male. It they step out of that domestic situation, they are fair game. They can be raped. I do not think there has ever been a rape victim who has not been asked why she happened to be in the particular place she was in at the particular time she was raped. The inference being that she was either looking for it or deserved it for being so audacious as to have left "her place".

Violence is homophobia's secret police. It keeps us in our place. Certain bars, certain parks, certain washrooms are allowed to be "ours" – most of the time – and we can be our disgusting selves there. If we leave, if we attempt to be ourselves on the job or in the schools or in the wrong park at the wrong time we are fair game. We can be attacked. I do not think there has ever been a homosexual victim who has not been asked by the police whether he attempted to molest the people who attacked him. The inference being that he might have been so audacious as to

perhaps have been himself out of "his place".

In Toronto there is a yearly festival of homophobia; an event designed to remind us precisely where our place is and what can happen if we are to leave it. On Hallowe'en, thousands of people crowd both sides of Yonge St. in the area surrounding the St. Charles Tavern. Ostensibly, they are waiting to see a handful of men dressed as women.

It's a big event. This year it took forty policemen, eight cruisers and two officers in a hotel room overlooking the street to maintain a kind of order. It is an ugly mob, made uglier by the fact that they are all there to see something and there is almost nothing to see. Except each other, across the street. Early in the evening, a half dozen men in high drag flounce into the St. Charles and that is about it. But the crowd lingers on and on, the talk is all of faggots, queers and fairies and if anyone dares show his face outside the St. Charles door, his "place" for that night, he is pelted with hundreds of eggs and jeered. (I recall that the word for eggs in many languages is also the slang word for balls. The symbolic scenario: men who have voluntarily relinquished the trappings of male prerogative pelted by symbols of male power. And there is nothing new about male sexuality wielded as a weapon.)

We have often fantasized what might happen if the drag queens ever fought back, if they ever tried to extend their place beyond the walls of the St. Charles Tavern. We know. They'd be savaged. And so would any of us who tried to help them.

So, I am learning to kill. Although it has given me moments of well-being – mostly from the physical exercise involved – it is not something I take to happily. Gay men who accept their sexuality do not seem to be violent people. Fights in gay bars and discos are rare. I have never seen one myself, though I am told they do occur from time to time.

Straight bars hum along the edge of violence and frequently spill over. In smart bars you overhear discreet quarrels. Lower down the social scale you get out-and-out brawls. Although they need them, straight men do not like women very much. Like Dr. Frankenstein, they are not completely happy with their monsters.

I am learning to kill. I have to. If I feel, and I do, that a faggot's place isn't big enough for me any more, then I am going to have to be prepared to encounter homophobia's secret police. I could run, and in cases where I am outnumbered I would. But I could be caught. I could begin by countering the threat of violence with a simple statement of my right to move in this world unharassed, and suggest that I could call the police if that right is circumscribed in any way. I would do that, and many times it would work. I am preparing for those times when it will not.

Is it worth it? It would be so easy to go back to those days when I was "out" – if anybody asked me, that is. Of course, nobody ever did. Back to those days when I held the men I loved inside the house away from any windows. Those were the safe old days. There wasn't much good about them.

I came out when I was 24 years old. I suppose I knew I was gay when I was 14, maybe earlier. Ten lost years. My young life is going from me now, and I am not going to spend the rest of it looking out of the corner of my eye. Checking to see if I am in the right bar, or the right park, or the right disco, or at the right party with the right people. Checking to see if I'm in my place.

My place, and every homosexual's place, is quite precisely everywhere, all of the time. But we're going to have to fight for it. I suppose I always knew that I would have to fight for it in the courts, and in the legislature, in the schools – our civil confrontations in the arenas of ignorance. I had not thought until very recently that I might have to fight for it in the streets. With my fists.

That is clear to me now. It must be clear to all gay men who have chosen the politics of throat ramming as one way of making the world their place. It must be clear to all gay men who leave a bar one night and find themselves facing three thugs. It must be clear to all gay men.

Gay women? This will not exactly be news to them. Not so much because they are gay, but because they are women. And tend to be uppity women at that. Women's self-defence classes have been part of the scene for the last few years. They know what gay men are only beginning to learn:

There may come a time when neither argument nor fight will protect you. **Learn to kill.** □

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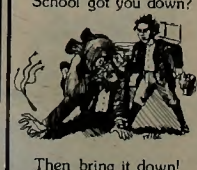

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TRASH

Er... haven't you forgotten something? Quebec's astonished National Assembly recently heard the minister of natural resources explain why sex (i.e. straight sex) was banned at the James Bay hydro-electric project site. "There are many more men than women working on the site and greater sexual freedom would be unfair for those who could not find a companion." A man and a woman were actually fired after being discovered sleeping together in a trailer. Not everyone was as obtuse as the honourable minister. Robert Burns, PQ house leader, thought it all very bizarre. "For once the discrimination is reversed," he admitted.

Noticed the Toronto Star has donated four blood freezers to the Red Cross. What's new. They've been chilling our blood for years.

Sneaky Straight of the Year award goes to Gary Dunford of the Toronto Sun for his column of Oct. 19/75: "Poor heterosexual wretch am I!" Poor little Gary seems just to have noticed that slipping out of roles means slipping into fun and all those lost years as a straight man have made him mean, mean, mean. Of course he was right about one thing: "Homosexuals are ... the beautiful people! They're taking over the world!"

Do It Yourself Aversion Therapy Kit. The following actually appeared in the October issue of the **Canadian Family Physician**. "The simple procedure of having the patient carry a rubber band on his wrist to 'punish' himself at the occurrence of some unwanted behaviour or thought by snapping it against his skin is reportedly successful." It's supposed to work on fatties, bed-wetters and fags. Presumably three rubber bands would cure an overweight, bed-wetting homosexual.

"There are too many alternatives to religion," says Rev. Walter Welch of St. Andrew's Presbyterian Church in Toronto. Followed by "Keep free from circumstances that make it easy to enter into a homosexual relationship." Seems he's discovered one of the alternatives.

Who Woulda Thunk It? The monthly journal of the Metropolitan Toronto Police Association reports that Toronto's finest have managed to leave the premises with over $3,000 in glasses, darts, and billiard balls in the last four years. To top it all off, somebody stole the guest book from the Sir Robert Peel Room. The journal threatens that if anyone is caught, "they can expect to pay the consequences." Arrest?

The sports pages of the **Globe & Mail** tell us there are a lot of gay athletes out there, but you'd never know it to listen to Canada's own figure skater, Toller Cranston. "I was miscast in suburbia. That's why I won't get married." Poor boy doesn't even admit to going down Yonge St. Which is taking closetry pretty far for a 26 year old.

Keeping your bum dry dept. Thanks to Candice Hanson of Parkdale Community Legal Services, Toronto's Harlan's Point will probably be just as mouth-wateringly gay and bare next summer. Seems Ms. Hanson noticed a neat legal loophole: you can't **swim** naked, and you can't **change** in a public place, but nothing in Metro's bylaws says you can't lie around and toast your buns in the summer sun. Of course there's still the Criminal Code.

We've got nothing against straights having a little fun, but when they start corrupting children we draw the line. The Sylvesters of Vaughan were having a fine time – whips, dog collars, padlocks, diapers large enough to fit adults. Sadly they also admitted to "endangering the morals of children." Poor little tykes. They probably forced them to miss Sunday school.

When CITY-TV in Toronto advertised a documentary on the KGB, the "dreaded Soviet secret police," it cited that organization's "horrifying practice of locking up normal people in insane asylums." Of course, that sort of thing could not, and never has, happened in the Great Western Democracies.

AT A LOSS FOR WORDS AWARD goes to **Esprit** editor Mary Axten for this trenchant description of lesbian author Jane Rule: "Jane Rule is what Jane Rule is. She goes, she does, she is..." Sounds suspiciously like ad copy for a new returns doll.

Congrats to Toronto MCC's Rev. Bob Wolfe for managing to hold his own on a recent Confrontations TV show, even though the programmers had managed to exhume one of the weirdest collections of homophobes seen to date. One of them was a "former lesbian" and present fundamentalist Christian who made at least one amusing Freudian slip seems she meant to say "When I was **converted** I was a homosexual..." but it came out as "When I was **convicted**..."

"Unless we are able to keep the family unit together, our entire social fabric will fall apart." That's Ontario Correctional Services Minister John Smith speaking. Seems he feels "we can no longer afford the tree-ranging society we find today in Ontario." A ministry spokesperson said Mr. Smith was "just trying to fly a kite." Just what we were about to suggest.

Pasquim is Brazil's most politically courageous humorous weekly magazine. It's in constant trouble with government censors for its not-so-veiled political allusions. But it is also filled with viciously sexist anti-gay jibes in the form of jokes – like nominating Pasolini's murderer as Movie Critic of the Year "for his smashing style."

Ben Wicks hitting the bottom of a very shallow barrel in the **Globe & Mail**, Nov. 8

If you find something in a local newspaper, a medical journal, a magazine or a book which you think is trashy enough, date it, clip or copy it, and send it to TRASH c/o **The Body Politic**, Box 7289, Station A, Toronto, Ontario M5W 1X9.

Our Image

The Body Politic Review Supplement

Number 1

Books
Mass Media
The Arts

What's it like to be the son of the mother of a homosexual?

Christopher Z. Hobson reviews his mother's book Consenting Adult.

Laura Z. Hobson, the author of **Gentleman's Agreement**, has written a novel called **Consenting Adult**. The adult in question is the mother of a young homosexual (although it is also, somewhat parenthetically, the homosexual himself). As the jacket copy and advertisements for the novel announce, this book is unlike previous ones about homosexuality, "because they all dealt primarily with the homosexuals themselves, with **their** problems, their point of view, while this one takes the opposite stance entirely and focuses on the parents and family of the homosexual, **their** pain, their fears, their point of view."

This approach is supposed to be courageous. In the **New York Times Book Review**, Martin Duberman, a historian who is homosexual, called the novel "a milestone in the history of social attitudes... My guess is that the book will have something of the impact of... **Gentleman's Agreement**." That a homosexual who has evidently been influenced by the gay movement could react to this book in this way is a mark of the decay of the movement, its failure to transform homosexuals' consciousness in a lasting way.

Consenting Adult on the surface is a sympathetic statement, pro-gay and pro-gay liberation. In fact, however, the author has constructed a novel hemmed in on all sides by restrictions necessary to make homosexuals and homosexual liberation acceptable in terms of liberal middle-class values. Gay liberation is reduced to a standard nearly anyone can accept, the right of a homosexual who is socially "desirable" in every other way to be accepted by middle-class society, assuming his/her homosexuality is relatively unobtrusive. But even within these limits, the novel is not what it pretends – it applies a method of special pleading which takes all the rough edges off heterosexual prejudice and results in a self-flattering fantasy of liberal heterosexuals' behaviour. And on the basis of this it constructs a view of social change which is also a fantasy, implicitly anti-homosexual.

It is worth mentioning, finally, that the author is not just any novelist, but a respected and leading liberal writer, one who undoubtedly reflects and helps

Continued next page

Books Mass Media The Arts

As gay people, we see ourselves being portrayed by our culture in innumerable ways and in various media and art forms. The books by us and about us proliferate; they need to be reviewed and analysed. The traditional forms of 'high' culture – art, music, dance, theatre – are beginning to incorporate gay themes or characters, with varying degrees of success. We should be assessing what they do. The mass media – the daily press, television, radio – reach millions. It is crucial that we monitor the coverage homosexuals receive there. Gay people are attempting to uncover our lost history and we want to share some of that research with our readers.

In recognition of these needs, a special section, a pull-out review supplement devoted to the varied aspects of Our Image, will makes its appearance with this issue of **The Body Politic**. The scope is cultural, the approach is critical.

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"What it's like to be the son of the mother of a homosexual." Christopher Z. Hobson

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Toward a Scientific Analysis of the Gay Question
Male Homosexuals: Their Problems and Adaptations
Male and Female Homosexuality: A Comprehensive Investigation

Press:
Toronto Star

Contributors

Brian Mossop, a 29-year old translator, is an active member of both the Gay Alliance Toward Equality (Toronto) and the Communist Party of Canada.

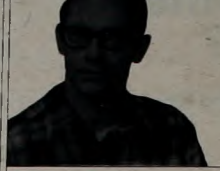
Chris Bearchell is a 22 year old socialist and feminist who has been active in the campaign for abortion law repeal and in the gay liberation movement in Toronto. She is currently the co-ordinator of the Committee to Defend John Damien.

Ian Young was one of the founders of the first Gay liberation organization in Canada, the University of Toronto Homophile Association. A well known poet, he lives in Scarborough, Ontario, and runs Catalyst Press.

Michael Riordon is a free-lance writer and film-producer living in Toronto. He contributes to **The Body Politic** and with less frequency to **Redbook, Chatelaine** and **The Atlantic**.

Christopher Z. Hobson is an American gay liberationist and a supporter of the Revolutionary Socialist League. He lives in New York, but has often contributed to the **Detroit Gay Liberator** as James Coleman.

Graham Jackson is a Canadian poet and playwright. A collection of his short stories, **Gardens**, will be published shortly by Catalyst Press.



"My mother consistently referred to my homosexuality as 'the greatest tragedy of my life' (her life) but by the time all this appears in Consenting Adult Tessa never mentions her unhappiness. The author cannot resist the temptation to tidy up."

shape a certain strand of liberal opinion. For this reason, her novel has social importance as a statement of the politics and values of this strand of liberalism.

Reality and Fiction

To understand the inner meaning of **Consenting Adult** it helps to understand the reality on which it is based. This is as relevant to a criticism of the book as if, for example, the actual history of the Bay of Pigs were mentioned in a review of a novel which portrayed the US President as the unwitting accomplice of his underlings' secret machinations. Such a book would be a travesty, regardless of how well it was written.

I am the homosexual in this book, "Jeff Lynn." (In fact, apart from three characters who have walk-on parts totalling no more than ten pages, I am the only homosexual in the book.) That I am "Jeff Lynn" is easily established. The opening words of the book, a letter written by 17-year-old Jeff to his mother, Tessa, in 1960, are in subject matter, tone and some phrases identical with a letter which I wrote at age 17 to my mother, Laura Z. Hobson, the author of this book. Jeff's letter mentions a Mrs. Culkin, a child psychologist, who never appears in the book and is not necessary to the plot; she is there only because in my letter I mentioned a child psychologist whom I had been seeing. Jeff's letter mentions a friend, "Pete", reassuring Tessa that he has not slept with him, as my letter mentioned a friend of mine for the same purpose. (Pete does not reappear later in the book, however.)

Tessa replies to Jeff with a telegram almost identical to the one my mother sent to me; Jeff goes into psychotherapy, as I did. After nearly a year of therapy, Jeff's mother sends a letter to Jeff's therapist requesting an appointment for herself; my mother did the same, although a little later. Tessa's request is denied, as my mother's was.

Thus this is a novel based on fact – but only in part. In several ways the author has taken pains to make Jeff Lynn **unlike** me. These include physical appearance, ethnic background, and biography. Though I am unathletic, literary, and tend toward overweight (a gay illustrator I once knew caricatured me as a moth, rather than a butterfly), Jeff is slender, blond and athletic – in fact, a high school star. His ethnic background is technically the same as mine (Jewish mother, gentile father), but since my mother was separated from my father and brought me up, whereas Jeff's did not, I was always conscious of being Jewish, although without much Jewish culture, whereas Jeff is to all intents and purposes gentile.

Jeff's career and mine also diverge. After college he drives a taxi for a couple of years, becomes a hospital orderly and then a medical student, and in the last pages of the book has become a doctor. Though he seldom or never goes to gay bars, he is surprised "how uncomplex it was to find partners in the hidden world he inhabited" (this of course is pure fantasy; even on campus it is **not** "uncomplex," if you stay away from places frequented by homosexuals) and he mainly finds suitable ones. His first encounter is a casual pickup, but this is a horrible mistake and is never repeated; though this young man seems perfectly decent to me, Jeff later speculates that he was "one of those guys who wanted to be anonymous, wanted one-time shots, wanted never to see anybody a second time... That was even more degrading." A later lover, whose voice we hear on the phone when Tessa calls but who never appears otherwise, is more suitable, since he enjoys classical music; finally Jeff makes a match with another medical student. Though he has spent several years driving a taxi and as a hospital orderly – occupations which must have brought him into contact with working people and "the street," and with non-whites – he apparently never sees a hustler at the bus station, or a nelly queen anywhere; he apparently never makes it with anyone named Jose or Raul, and there isn't a black character anywhere in the book.

In contrast, after college I was a teacher for two years, but was fired from my second teaching job because I had an affair with a senior boy; I went to graduate school, but instead of going on to teaching assistantships and assistant professorships, (which would be parallel to Jeff) I was expelled for my part in a major campus sit-in. I was active in the gay movement, then active as a revolutionary socialist. I became a taxi driver after leaving graduate school, rather than as a prelude to a middle-class career.

My mother has simply taken these elements and rearranged them into a fantasy of middle-class success: the athletic boy who takes time out from the middle-class to "find his bearings" and find his way back in; homosexual, it is true, but masculine, blond and gentile. In one way, this could be said to be a novel about how horrible it is to be the mother of a Jew.

What's the purpose of all these rearrangements? The author has chosen to construct a "homosexual" most thoroughly acceptable to middle-class perceptions. Who could fail to want civil rights for a blond, masculine doctor? He's not like Truman Capote, who is fat and has a squeaky voice. He doesn't spend too much time making himself pretty, he doesn't have sex in parks or johns, and he isn't **really** a taxi driver or a hospital orderly. He's a Beautiful Person. It is as if, to make a sympathetic portrait of a homosexual, the author has had to exclude all "problematical" elements; and by doing so, she establishes that they are undesirable.

It isn't necessary for Jeff to be the same as me; to be in student politics, socialist politics, or even gay politics. The point is simply that he goes smoothly up into the middle class and that the book's values are snob values. There is literally nobody with a speaking part in this book who is not middle-class. Jeff's friend "Pete" is eventually shown marrying at "St. Bartholomew's Church" with engraved invitations. The original "Pete," as my mother knows, failed to get into college; he wasn't a WASP, either, as Pete is. Again, the facts are rearranged into a certain pattern, a middle-class pattern. If not Jeff, why can't Pete follow an unconventional course? It is unthinkable; there are no unconventional people in the book, except in the matter of sexuality. (And even here, as Prof. Duberman pointed out in his one major criticism of **Consenting Adult**, the book shows only conventional monogamous relationships, albeit homosexual. We have already seen how "degrading" is the life of the one homosexual who does anything else.) Jeff himself, musing about how "far from being alone" he is, mentions the following types of people who are also homosexual:

> ...men just like him, good grades, earnest about their work, responsible fellows who were going to be engineers or lawyers or doctors or professors...

The author's view of acceptable homosexuality is reformist and middle-class, but these are not just unpleasant epithets. The point about reformism is not simply that others of us happen to be revolutionaries and that this is unthinkable in my mother's book. The point is that if reformism were not middle-class, class-biased, social-snobbish, oppressive to the proletariat and sub-proletariat, to the socially and morally deviant, it would not be as disgusting and reactionary as it is. In defining those who are also homosexual as future engineers, lawyers, doctors and professors, Jeff, or rather the author of this book, excludes all other types. At least, we never see anyone else.

The author, therefore, has constructed a fiction in the worst sense – not an imagined set of events which reveal real social relations, but on the contrary, a set of real events which are altered just enough, in one consistent direction, to make a social fantasy.

Reality and Fiction II

This is continued in the portrayal of the characters' relationships to each other. Even granting that **Consenting Adult** gives a sentimentalized view of what homosexuals are, and therefore opts for the easy solution, the novel might have value if within this focus it examined the human relations of its characters honestly and unsparingly. Unfortunately it does the opposite. The author's focus on the "pain and fears" of the homosexual's family could undoubtedly be a valid approach, but only when the subject matter is handled truthfully – when the characters are real, and not embroidered on the one hand, flattened out on the other, to provide a caricature.

To see how this is done in **Consenting Adult** it is necessary to look back at some of the early events in the book. The major conflict in the first half of the novel stems from the fact that, after Jeff has begun psychotherapy, he refuses to discuss the course of his treatment with Tessa or with Ken, his father, and accuses Tessa, in particular, of "digging" and prying for information. As presented in the novel, this refusal is neurotic and brutal, and Jeff's accusations of "digging" are baseless.

> "Did you visit Dr. Dudley?" she said at last.
> (After the first visit.)
> "He's okay."
> "Is he – did you feel – do you think he can help you?"
> He stood, rigid as a column, silent. Then suddenly he flung his bag to the chair again, faced her, his eyes hot with injury and his voice raw. "I'm not supposed to talk about my visits," he said.
> "Oh Jeff, can't you see any of this from my point of view as well as your own?"
> "Your point of view! You'll be talking about your unhappiness next."

The first incident is a completely unprovoked assault by Jeff. And in the second, though Jeff accuses Tessa of thinking about her "unhappiness," nowhere in the book has she mentioned

"I'm not supposed to talk about my visits," he said.
"Oh Jeff, can't you see any of this from my point of view as well as your own?"
"Your point of view! You'll be talking about your unhappiness next."
Consenting Adult

"her unhappiness" to him. This leads to the book's first climax, as after several such incidents, Ken says that Tessa is not to go on indefinitely paying for therapy if Jeff continues to reject his parents: "right to know how things are going." Ken implies that if he defies them, Jeff can find another place to live; Jeff then leaves home on his own, staying with his sympathetic sister and her husband. But Tessa continues to pay for the therapy, even when Jeff switches to a second therapist a year later; and some years afterward, Jeff pays tribute to this:

> He had to hand it to his mother on those bills, for the way she had kept on... If he did feel next fall that he still needed treatment, she would say the same old "Go ahead."

So finally Tessa, though belatedly and reluctantly, gets her due.

Like what was mentioned earlier, all the above is also "based on" fact. Unlike Tessa, my mother did consistently refer to my homosexuality as "the greatest tragedy of my life" (her life), and not just in any context, but as justification for demanding to know whether my therapy was leading to "any change" or at least "any hope." Quite directly, she wanted to know whether another year of writing checks would increase the chances of my becoming heterosexual; and I refused to discuss this. Look at from my my present, there is something richly comic in the competition between my mother and myself to determine whose tragedy was greater, but it wasn't comic in the atmosphere of fifteen years ago, when I had to struggle to establish in my own mind what Tessa Lynn can't accept, that the Hippocratic Oath did not oblige my doctor or me to satisfy my mother about my hopes for "change" or "improvement." My mother's pressure for information was real, constant and hard to resist.

Moreover, it was financial. She not only threatened to cut off the money for therapy if I did not report on my progress, but did in fact cut it off. It is ironic that in **Consenting Adult** the father threatens, while the mother continues to pay, and later earns an accolade for this; this is all fantasy, since in fact my refusal to give in to my mother's emotional and financial blackmail led to my paying for my last year of therapy out of my own pocket, my therapist reducing his fee by 60 per cent to allow this. In the novel, Tessa even "storms" at Ken for his threats – i.e., for what my mother threatened and **carried out**. My mother called my homosexuality her "tragedy," but by the time all this appears in the book Tessa never mentions her unhappiness, never pries, and so on. The author cannot resist the temptation to tidy up a bit, to make the mother hurt but always loyal, and to push the worst barbarities off onto Ken.

The point of writing about this is not to "clear up the record." The point is that the above bears some resemblance to what any sensitive person knows is the experience of homosexuals in this society. There have been exceptions, but the job of a novelist is not to portray exceptions, especially when they are not shown as such. Leaving aside all the types of literature which do not follow the canons of realism, a novel which claims to portray social reality and uses the techniques of realism can be held accountable for what it portrays. The author need not reproduce **this** story, but should produce some story that makes this much sense – not a self-indulgent fantasy.

So far the major character examined, Tessa, has not been acting in a prejudiced way. She has misconceptions, of course, but her reaction to Jeff's homosexuality is always loyal, never prying or unfair; she is never shown badgering, unfairly demanding, or even losing her temper. This already loads the dice pretty thoroughly. But just as importantly, even when **Consenting Adult** does focus on anti-homosexual prejudice (which it does mainly through the character of Ken) it does so in a morally equivocal way, as if saying, "Heterosexuals mistreat homosexuals, homosexuals mistreat heterosexuals, everyone mistreats everyone – alas."

The book does this through a technique equivalent to special pleading. It is carefully constructed so that the "pain and fears" of those around Jeff are made much more real than those of Jeff. We have already referred to how Tessa's "digging and prying" is handled; aside from the fact that the book clearly shows that she doesn't dig and pry, when she and Jeff quarrel about it we see **her** thoughts and feelings, but not Jeff's. Why he bursts out furiously is never explained. He therefore becomes not simply a cruel and vindictive boy, but an **object**, someone who doesn't exist as a person, someone who in the crucial moments is only seen **acting upon** others. The only explanation we do get of his behaviour is the following explanation by Tessa:

> Homosexuals disliked women, were even repelled by women, sometimes hated them. Did Jeff hate her? Even not recognizing his own feeling, did he unconsciously want to avoid her, to destroy her because she was a woman? Never before had this possibility occurred to her, but there it was, sudden, vicious, more monstrous than she could have imagined. Yet within this harrowing hypothesis, so much of his behaviour these last months took on a new rationale.

This cliche occurs to Tessa before she knows much about homosexuality, but nothing in the book suggests that she ever changes her mind; later, when some of the psychoanalytical cliches about homosexuality are called into question, this is not among those mentioned. And as for Jeff, he is not allowed to speak for himself; we don't get his thoughts about his fights with Tessa at all.

Similarly, one of the central early episodes is the refusal of Ken, who has recently learned of his son's homosexuality, to attend Jeff's high school graduation. He tells Tessa he is planning a business trip.

> For a moment there was a total silence. Then she said, "You can't mean the first week in June?"
>
> "Tessa, I do mean it."
>
> "But you'll miss Jeff's commencement."
>
> "I've thought it all out and I'm positive that this is the thing to do just now. I don't think he'll mind one way or the other."
>
> "He will mind. It will be a kind of public insult."
>
> "Tessa, you're dramatizing. You always dramatize so."
>
> "Now, you're attacking me." Her eyes filled.

The prejudicial character of the writing in this episode is subtle, consisting not of the attitude taken, but of the focus on the two adults, which softens the edge of Ken's act. We get Ken's feelings, and Tessa's. Tessa and the author do not approve of Ken (in fact, Tessa emerges as the hero of this incident); but although Tessa says "he will mind," we don't **see** Jeff minding. We see him shout at Tessa on hearing the news, and Tessa's "heart contracted with his desperate rage at this interjection," but we don't get into the guts of the seventeen-year-old whose father won't come to this graduation, but we do see how warm, loyal and human Tessa is, and we understand Ken's feelings.

The result is a kind of pleading which makes Ken's emotions "understandable" while Jeff's are not shown at all. It is impossible, except by adding to the book, for the reader to feel **anger** at Ken for this incident; the book is too busy helping us to understand him. And not just here, but in general, though many of the right points of view are stated, there is no real anger at anti-homosexual prejudice in the book; it is too busy explaining and even apologizing for the anti-homosexual feelings of people like Ken. (Even with Ken, there's a happy ending: he encounters Jeff and Jeff's lover, and secretly wishes them well; see, Ken is a good fellow after all.)

This special pleading is seen in the handling of all the characters, not just Tessa and Ken. Nate, Jeff's brother-in-law, is a Good Guy – so much so that as a young reporter, in 1960, he has begun collecting material on police mistreatment of homosexuals, even before knowing Jeff is gay. Nate appears, by a rough count, on 61 pages of a 256-page novel. Jeff's brother, Don is a Bad Guy – he continues telling fag jokes even after he knows about Jeff. But he only appears on six or eight pages and only speaks three times, once in flashback. The dice are loaded.

The book of course **states** homosexuals come in for mistreatment in society. But what we **see** of this (except for a scene where Nate and Jeff rather improbably turn up at the first of the Stonewall riots) is limited to Tessa's shocked but understanding response, Ken's rejection which eventually becomes resignation and then acceptance, and the positive feelings of Nate and his wife Margie. All this may exist and be valid, but it is all we see. Since Jeff never goes to bars, he is also never hassled for being gay. Thus although the only heterosexuals in this classbased book who actually mistreat homosexuals are police (i.e., lower-class people), Jeff never has an encounter with them. (Except at the Stonewall, where Nate flashes a press card and gets him away; although ten months before Stonewall, in August 1968 at the Chicago Democratic Convention, cops beat reporters bloody, in this book's middle-class fantasy world the cops respect freedom of the press.)

But the dice are particularly loaded when it comes not to cops but to middle-class people. In this book which steals copiously from the life of the author's son, we do not see one of the major events in that life, getting fired by an employer for being gay. Although in his short 1971 book on being homosexual, Merle Miller mentioned an editor of a major liberal magazine who confessed secretly wishing homosexuals could be sunk in the sea, literally not one character in **Consenting Adult** expresses or is capable of having such an attitude. On the contrary, when Jeff, in his second year of medical residency, decides to come out, here is his own description of what happens:

> I told my chief at the hospital back in December, Dr. Syms, and he gazed at me a while and then said, "So?" He's a tremendous guy.
>
> Dr. Syms is a tremendous guy, Nate is a tremendous guy, Tessa is a tremendous guy, even Ken, when we understand him, is a tremendous guy – everyone's a tremendous guy. (Brother Don is not a tremendous guy but he has a very small part.) Of course, there have always been decent heterosexuals; but in this book there's no one else.
>
> The one apparent exception to this, Dr. Dudley, the psychoanalyst, is actually used to make quite a different point. The therapist's refusal to see Tessa, when she writes to request this, leads her to muse "that somewhere in the ancient Hippocratic oath there might have been some phrase, some small dangling modifying phrase that said, 'And I also affirm that I will never be sadistic to those who love the patient and wait to hear how he fares, well or ill.'"
>
> There is no shred of distance between the author and her protagonist here, no suggestion that Tessa's phrase might be exaggerated or that "sadism" might be an excessive term for the doctor's response. Although Jeff, as we have seen, is portrayed as neurotically sensitive to imagined intrusions on his privacy by Tessa, the author is incapable of connecting this to the matter of why Jeff or his therapist might not wish the latter to see Tessa. The author and Tessa both apparently feel that such a visit should be a right of the parent; a year later, when Jeff moves and finds a second therapist on the recommendation of the first, Tessa is offended by the failure of this second therapist to invite her "for a preliminary visit."

An important theme of the book is thus the "sadism" of psychoanalysts toward the parents of homosexuals. But the real issue here is not Dr. Dudley and psychoanalysts. Since Jeff's own refusal to discuss his analysis with Ken or Tessa parallels Dr. Dudley's but is much more important in the book, by implication it is homosexuals who are "sadistic" to the parents of homosexuals. The self-inflation which could nurture the idea that this, even if true, stands on a par with the anti-homosexual prejudice is hard to conceive. But what is really involved here is a failure of perspective, distance, irony – in short, a failure of imagination – which prevents the author from seeing this incident without her protagonist's blinders of self-concern. Thus the novel's stated theme – the impact of homosexuality on the parents, "their pain, their fears, their point of view" – becomes a way of saying that the latter are really the ones who are important, that the homosexuals have been getting too much attention and it is time "another voice was heard."

How social change occurs

What then is the author's view of change? This is a complicated question. **Consenting Adult** is written from what is meant to be a pro-gay liberation standpoint. In its course it includes, as previously mentioned, a description of the Stonewall riots and the pride that "tonight gay people had stood their ground when the cops came, hadn't gotten the hell out at fear of a police blotter, but had made a stand and attacked their attackers." It includes reflections on changing social attitudes and the importance of "gay pride" – in fact, these dominate the last third of the book. And it includes a final scene in which Jeff and his lover come home for Christmas and Tessa welcomes at the door "her beloved son and the man he loved."

Such scenes, and the overall theme of the novel – the gradual acceptance of Jeff's homosexuality by his relatives – take an apparently progressive stand, and the underlying assumptions of the book have to be untangled from this. The key to understanding such scenes as those mentioned is that they are in effect the obligatory bows to what has already been achieved by a movement, which the author neither understands correctly nor can go beyond.

Consenting Adult's view of social

change is completely liberal both as to the **content** of change (the author's theoretical view of homosexuality and homosexual liberation) and as to the **way** in which change occurs. The author quotes with complete approval Freud's letter on homosexuality which characterizes it as not "an illness," but "a variation of the sexual function produced by a certain arrest of the sexual development." She seems so unaware of the long discussions of this topic in the gay movement that she presents the "arrested development" theory as an alternative to the standard psychiatric view rather than its theoretical foundation, and misses or discounts the prejudicial implications of this theory. She takes her title, in turn, from the the Wolfenden Report, which calls for legalizing sexual acts between "consenting adults in private." And to make sure there's no mistake about how close the identification is, the novel adds: "The Wolfenden Committee had specified 'in private.' More and more the decisions of the Wolfenden Committee were becoming her decisions, their attitudes her attitudes."

So there you are. If you're seventeen or in public (and Jeff is both when he has his "degrading" encounter in the back of a station wagon) it's one-to-five years, baby.

Moreover, the resolution of Tessa's internal conflict about Jeff's homosexuality occurs when she realizes that every time she has thought of Jeff and a lover, over the years, she has involuntarily visualized the image of "two young bodies entwined, the vision that had sprung at her with such ferocity that very first night so long ago, that vision she had, a hundred times since, banished, only to have it leap out at her on unpredictable occasions, as savage as ever." How does she finally come to terms with this anti-homosexual disgust? With the aid of the Wolfenden Report. She realizes:

> It is a question of privacy. Jeff's as much as anybody else's. It is a matter of good taste, of a decent decorum; your taste, your decorum. Remember it, and you need never see that vision again.
>
> A fine elation seized her. Here too was a threshold and she had just crossed it.

In sum, Tessa still cannot stand the thought of Jeff sucking cock (that blond athlete! that young doctor!) or whatever she imagines, and the same is not true of homosexuality – obviously, if Tessa does not have equivalent visions about Nate and Margie, as the novel carefully points out, it is not because **those** visions would be "ferocious and savage." But she realizes that Jeff has the right of privacy. What a cop-out! This obviously makes the ending of the novel, in which Jeff and his lover come home for Christmas, a fantasy and a sham, since if Jeff has any intuitive power at all he will sense that Tessa still finds the idea of his sex life literally unthinkable.

The real question isn't and never has been one of "decorum," "taste" and "privacy"; these are all discriminatory standards, since they are not applied to heterosexuals. An attempt to overcome anti-homosexualism which proceeds to this point and no further has in fact substituted one liberal prejudice for another.

As important as the author's conception of what gay liberation is, is her idea of how it occurs. Here the story of Jeff's family and the account of social change in the last third of the book mesh with each other. The heterosexuals whom we have seen close up in Jeff's family, decent people struggling to understand and accept, are also the people who run society, whom we do not see close up but who act in the same way.

The achievement of gay liberation in this novel results from the dissident movement within the psychiatric profession. This theme becomes more and more important through the last third of the novel, until the American Psychiatric Association's declassification of homosexuality as a psychiatric disorder becomes the subclimax of the book, immediately preceding the lovers' Christmas visit on the third page from last. The author apparently believes not that the APA retreated under pressure, but that its action resulted from conscientious rethinking and that this is itself a major cause of change. As soon as Tessa hears of the work of dissident psychiatrists (in 1966) she offers the following description of how social change occurs. "Analysis would change: society itself would change." Though the APA is mentioned (240) in a list of institutions where gay protests have occurred, this and a few other short references are the **only** mention of gay protest, and there's no suggestion that these or gay activism in general had much to do with the outcome.

On the contrary, it is the conscience of good liberals, in this book, which changes the self-conception of gays, and not the other way around. The symbol of these liberals in the novel (aside from Tessa (herself) is Jeff's brother-in-law Nate. It is straining probability to have, as the author does, a family in 1960 containing **both** a gay brother and a brother-in-law who is independently investigating police harassment of gays. But although it would be more plausible for Nate to develop this interest after learning about Jeff, apparently the author feels it important for Nate's interest to be totally independent. The author's theme is precisely that the mistreatment of homosexuals prompted this concerned heterosexual to try to change things, without any influence by homosexuals themselves. In fact, it is this which influences the gays; after Nate first talks about the cops, the author tells us the following, in the baby talk which is her idea of how 17-year-kids think:

> Through the rest of dinner and then all evening long, Jeff kept hearing Nate's voice... It was exciting and wonderful; he felt lifted up and yet marvelous. It was the first time anybody had ever talked about it as if it was any other big question...
>
> When you put it all together, you just had to feel that there was something in Nate that was one hell of a lot different from what you always expected in people.

Later, it's Nate who tells Jeff about the dissident psychiatrists (whom Nate learned about from Tessa, of course). The news, Nate tells Tessa, hit Jeff "like a ton of bricks." Later still, it's Nate, the reporter, who drags a reluctant Jeff off to what turns out to be the first Stonewall riot. Though Jeff goes back into the closet right afterwards, the experience (we are told, by Tessa of course) "had triggered some new force for him, or activated some dormant one," so that nearly four years later he is able to come out to Dr. Syms, the "tremendous guy." And that's how gay liberation happens, in this book.

Of course, there are plenty of closet gays, thousands and tens of thousands who have never come out. But there are also non-closet gays and activists; and although a phrase suggests that Jeff's musical lover might be one, we never see the lover, and we never see an activist. Tessa sees some, on television, but none ever appears directly in the book's action. Bad brother Don sees some:

> He saw only the extremists in the gay movement, the ones he called 'the show-offs and freaks and TV grabbers.' Once or twice she had pointed out that every new movement had its extremists...

That's us. We noted at the Stonewall (hundreds of us were there without straight reporters to escort us); we marched the next week and the next year; we formed the new organizations, the new movement, and that movement (both its rise and decline) made this book possible. Don frankly dislikes us, and Tessa... finds us embarrassing, as she finds Jeff's cocksucking embarrassing but you have to take the thick with the thin. When the movement is not so new, the "extremists" will get discouraged. And so they did, and the result is this outrageous book.

Throughout **Consenting Adult** it is Tessa and Nate who are active and conscious; the gays themselves remain unconscious. Jeff lashes out instinctively for privacy, but he does not **think** very much about homosexuality or social prejudice. Nate and Tessa think about this a great deal; they know more about gay liberation than the gays in the book.

Jeff's unconsciousness is a valid expression of the author's theme. This theme is that liberals have won gay liberation **for** gay people. By the presentation of "change" in and through the psychiatric profession, it is made clear that the "extremists" on television are at best incidental, at worst a hindrance to progress. Along with Jeff, society remains unconscious until the APA (i.e., people like Tessa) changes it. Liberals wish the oppressed to be, if not as apolitical as Jeff, only as conscious and as demanding as will keep them subservient to liberals.

Activity & Consciousness

Consenting Adult could never have been written if not for the **real** gay movement, the one which embarrasses the author so much that she reduces it to a few brief references. Thousands of inividual and collective acts of genuine courage, from the first marches to Merle Miller's lonely article of 1971, prepared the ground for this book, which claims to be more daring than they because it alone examines the really important question, the suffering, uplift and transformation which homosexuality has caused for heterosexuals. That **Consenting Adult** has been received with praise is not a sign of social maturity, as its author presumably thinks, but of the decline of the gay movement and the failure to resolve the issues raised by it.

Like this novel, the radical gay movement never transcended its middle-class character. A thousand times better middle-class radicalism than middle-class respectability! Nevertheless, since single-issue middle-class radicalism is inherently unstable, the movement declined. The activists who became more radical, lacking a social vision and class analysis to realize revolutionary aims, drifted into privatism or social service; the pragmatists became more conservative (or rather, no longer had to adapt to the radicals), and went into pressure-group politics directed at the Democratic Party. The issues raised by the movement remain. "Consenting adults," "in private," and "arrested development" remain discriminatory, anti-homosexual standards. They will be challenged – but not by this book.

Consenting Adult appropriates the gay struggle and blocks it out, making Jeff, the novel's only example of a homosexual, change as a result of Tessa, Nate and the APA. This is as false as Jeff's tribute to Tessa for keeping up with the doctor's bills. **Consenting Adult** is really the opening shot in a liberal anti-gay counter-revolution proceeding under the guise of being pro-gay. This follows a pattern already familiar from the liberal response to black activism. At a certain point (i.e., when the radical blacks had been crushed) liberals grew tired of kowtowing to radical black ideology (as they understood it) and began to ridicule it instead, losing sight of the continuing race oppression underneath. So now **Consenting Adult** in one breath says, "These people are taking up all the space with their problems – I want to be heard," and in the next breath, "Why don't you appreciate us – it is our concern which has changed society for the better." In either voice, **Consenting Adult** is really an attempt to annihilate gays altogether, and to produce a view of homosexual liberation in which homosexuals are not necessary. □

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Film

photo Warner Bros. Inc.

"Leon emerges from the police car bathrobed and disheveled straight from a stomach-pumped night at the mental hospital after a suicide attempt."

Dog Day Afternoon

Sidney Lumet (director)

With enough basis in fact to be "stranger than fiction", **Dog Day Afternoon** had to be a winner, for a number of reasons – not the least of which is a brilliant performance by Al Pacino. Throw in a homosexual robber, a sex-change operation, a zany circus of errors – well, people flock.

The homosexual element is more difficult to assess this time around. Al Pacino's Sonny is no stereotype. He is indistinguishably gay and the film effectively exploits the 'heterosexual assumption' for the surprise twist. We do not learn about Sonny's gayness until his 'wife' is revealed to be a man. The moment of revelation, as Leon emerges from the police car bathrobed and disheveled (straight from a stomach-pumped night at the mental hospital after a suicide attempt), is the focal point of the film.

The emotional buildup climaxes there. The film rapidly begins to degenerate thereafter, and dwindle to just another genre film with a gimmick. The gay viewer must part company from the straight one at this point as well, because s/he will be much more aware of the not so subtle shift in attitude which follows.

Up to that moment the viewer was tantalized by a number of exciting elements. The opening shots of New York City, with their juxtapositions of poverty and privilege, affluence and squalor (including one striking view of the Manhattan skyline from a white-stoned expanse of cemetery) led several viewers to expect a film with some critical social perspective. I think, however, that it was only a standard set-piece, ie, a look at New York in all its diversity. You know the implication: anything can happen here.

The bank robbers, refreshingly, are just ordinary guys without experience or an impossibly clever scheme. They make the same mistakes anyone might have made in trying to rob a bank. Sonny is enormously appealing and we identify with him.

He becomes a kind of instant folk hero. The people of the neighborhood cheer him, as he does what we all would

like to do – cow the authorities, turn the tables and be other than powerless for just once. Sonny shouts at the cops to put away their guns – and they do! His flair for street theatre – the throwing of paper money to the crowd, his Attica fist – is unerring. Even the hostages in the bank forget their identification with their employer, the bank, and worry about each other and about Sonny.

The mass media is shown to be utterly rapacious in its exploitation of the situation – anything to get a diverting human interest story.

But it all changes when Sonny is discovered to be gay. The ripple of discovery throughout the theatre audience swells, is given a voice by the curious crowd outside the bank. Admiration turns to disbelief, contempt. No homosexual watching could fail to be affected by this graphic demonstration of homophobia at work – the sudden insults, the smirks of the policemen, the jeers of the mob.

But the director isn't interested in the phenomenon of homophobia. The traditional resolution of the bank robbery film has to occur and it is only a matter of time before the robbers are caught or killed, the hostages freed. By now, of course, we can see that we are really dealing with a freak, a clown. Granted we've been tricked into liking him, but the revelation makes his capture palatable. Does anyone doubt it will happen?

Sonny may not look like a homosexual, but he is certainly disturbed: that is what most people who might have had a stereotype fleetingly challenged must be left to think. Homosexuals have confused sexual identities, want to be the opposite sex, simulate heterosexual marriages, are sometimes endearing but always weak or erratic.

Meanwhile the homophobia poisons everything. Sonny's accomplice, mistakenly identified as gay, demands that the media retract the attribution, thereby demonstrating to those who chose to see it, what a powerfully derogatory label it still is. Sonny's only supporters now are a group of garishly-painted Gay Lib demonstrators; the toughs from the neighborhood can only boo and cat-call. Sonny's real wife is depicted as a gross fat caricature and his mother as an insensitive babbler. (Predictably, the **Toronto Star**'s movie reviewer took it as a given that they "have driven him to seek another kind of love").

Whoever it was in the publicity department of Warner Bros. who decided to change the name from **Boys in the Bank** was very shrewd. A noisy exploitation of homosexuality just doesn't work so well any more. It takes a more complex mixture these days.

by Ed Jackson

Theatre

Fortune and Men's Eyes

by John Herbert,
directed by Graham Harley.
Phoenix Theatre, Toronto.

Fortune and Men's Eyes is exciting, tautly constructed melodrama. By 'melodrama' I mean you mustn't think too much about it or holes appear: if I think about it, the change in Smitty (central character, new man in the jail cell) from submissive angel to operative devil overstretches my suspension of disbelief; if I think about it, all the characters assume cartoon dimensions. But if I don't think about it, it's good theatre, rare enough. The Phoenix production was swiftly directed by Graham Harley. The acting was, as it often is in Canadian theatre, a bit out of control – for me, it was too purple on top of verging-on-purple writing.

Herbert's is an angry voice, even furious. As a prison play, this one may be even more affecting now than in 1967 when it was first published; now its view of prison rot is horribly confirmed by recent events in penitentiaries such as Soledad, Attica and Millhaven.

Mona (William Jackson) and Smitty (Geordie Johnson) during a rare quiet moment in the prison melodrama Fortune and Men's Eyes.

Is Herbert's, a gay voice, the kind we need? In 1967 it was undeniably, in fact daringly gay, loud and clear. But in no way can it be heard as proud; his prison cell seems to me very much a stifling closet. Who could respect or even care about any of these four prisoners: Rocky, a gross brainless bully; Queenie, the only one to accept his sexuality is your stock bitchy vampire (a plummy role, lots of laughs – but a real horror); and the hero – I use the term loosely – turns bad and homosexual before our eyes, he doesn't come out, he falls in. In Mona there is promise, he doesn't give in to the system no matter what torments are rained on him, but somehow the promise gets lost in bathos, and Mona simply dissolves. No one is left for us.

I'm sorry, John Herbert, as a gay man I don't believe **Fortune and Men's Eyes** anymore. But I heard in it a compelling voice. Are you silent now?

by Michael Riordon

Books

Lesbianism and the Women's Movement

Nancy Myron and
Charlotte Bunch (eds)
Diana Press, 1975, $2.25

This book is a collection of articles compiled from the lesbian publication **The Furies**. It is authored by 8 different women and one collective and covers a wide range of topics that make for particularly interesting reading, but at the same time it aspires to be at least the beginnings of a comprehensive analysis of the oppression of women and the struggle against it. They call this analysis lesbian-feminism. And I must warn you now that as a lesbian and a feminist, it is an analysis with which I disagree.

This analysis boils down to two basic elements. Firstly that women constitute the first oppressed "class" in human history; and secondly, that the way that this class is going to alleviate that oppression is by "separatism". By this they mean: all women withdrawing themselves from any and all contact with men, including and especially from heterosexual relations with them. This compilation contains no clear "battle plan" for how half of the world's population is going to come to understand and act upon this analysis.

The book does make two important and correct points: 1. that lesbianism is political and 2. that it is not enough for women to express anger over, or simply talk about our oppression – women must be organized. But at no point do they explain how to organize women, and I think I have quite a different concept than they of the meaning of the statement that "lesbianism is political". **Lesbianism and the Women's Movement** states at one point "Lesbianism politically organized is the greatest threat to male supremacy." I don't know about "the greatest" (I doubt the value of weighing struggles for social change against one another like that), but it does indeed represent a potentially powerful force. This potential does not lie in the (perhaps pleasant, at times) daydream of converting all women to love for each other and then thumbing our collective nose at our then-former oppressors.

Lesbianism is political because oppression is political, and lesbians are oppressed. Contrary to the thesis of this book, a woman today who embraces lesbianism is far from being a step closer to liberation by that very act, rather, she becomes subject to an additional form of oppression from the world in which she must survive. Lesbianism is an important and complex political concern because that oppression entails more than just discrimination based on age-old prejudice that can be legislated away. Lesbians are primarily identified as and oppressed as women by a society which maintains the enslavement (in many different forms around the world) of the female half of its population. Lesbians are doubly oppressed because this same society has long decreed homosexual lifestyles as unnatural, illegal, perverse, et cetera. Freedom for women and for homosexuals will only be brought about when some very fundamental changes take place in this society, and this is also very political.

Gay women represent an organic link between two forces that have a basic interest in the complete re-structuring of our society – women and homosexuals of both sexes. These two groups constitute two very powerful potential mutual allies. The natures of their respective oppressions share many common factors, and the institutions they face in fighting that oppression are often the same: the church, the family, the state, marriage, the media. Lesbians by their very existence are crucial to one day forging this alliance.

It is for this reason that I believe the contributors to **Lesbianism and the Women's Movement** make a serious mistake in writing off both the "male" gay liberation movement and much of the "straight" women's liberation movement. In my experience, lesbians who are feminists are quite capable of standing up to straight bigotry in the women's movement and whatever male chauvinism still remains in the gay movement and at the same time very effectively building the struggles of these movements that are in the interests of lesbians.

Similarly, I think there is an error in writing off the struggle of both of these movements for civil rights as somehow less than political and not a serious concern in the overall fight against oppression. **Lesbianism and the Women's Movement** fails hopelessly to provide a strategy for the implementation of even their own analysis. The militant and activist wings of both the feminist and gay liberation movements have proved that they have a strategy and that they can really get somewhere with it.

I am referring of course to the strategy of mass-oriented, public action for civil rights. It is this strategy that has brought the gay movement to the attention of millions of people around the world in recent years and has helped it win some important initial gains. It is this strategy that brought down the U.S. and seriously undermined the German and French anti-abortion laws. The effectiveness of this strategy lies in the fact that it makes use of the most powerful weapon in the hands of the oppressed – their numbers. And it speaks to them by speaking to their immediate needs: women need abortions and divorce immediately, gays need some immediate legislative protection from the constant discrimination we face. With this strategy we have proved that we can win some of these things, and this too is very important. We begin to alleviate the daily misery in countless lives at the same time as these victories push our movements forward. As these movements are built, increasing numbers of oppressed women and gay people are brought to an awareness of and into struggle against their oppression. This is the best way that women in general and lesbians in particular can organize and be organized.

It is not only unnecessary, it is also impossible to proceed with a struggle as important and as large as the struggle against the oppression of women (not to mention gay people) by first getting agreement on a common analysis. We are dealing with half the world's population as a force that must be mobilized – brought into struggle. This can best be accomplished in the greatest possible numbers around the concrete concerns of women's daily lives – not an abstract theory.

The role of feminists and lesbian feminists alike must be to help this process that is going on oblivious to the theoretical deliberations we undertake. So our deliberations must concern themselves with the best way to unify and lead these struggles.

At the same time, yes, some basic conclusions must be drawn about the

photo: Lesbianism and the Women's Movement

nature of our oppression and the fight against it, and they must be drawn not only for ourselves, but for all women engaged in struggle. But, they must be the correct conclusions (the lesbian-feminist analysis doesn't qualify). These lessons will be brought forward, best explained and understood, in the context of struggle.

by Chris Bearchell

The specific problems with the two main tenets of the lesbian-feminist analysis will be dealt with in a review next issue of **Amazon Odyssey**, *a collection of articles by Ti-Grace Atkinson, one of the leading proponents of this theory.*

Angels of the Lyre

Winston Leyland (ed)
Panjandrum Press and
Gay Sunshine Press, 1975, $4.95

"The present volume with its 57 poets and 248 pages is the most comprehensive collection of contemporary Gay poetry to date, and I hope it will be considered a pioneering work." So says editor Winston Leyland in his introduction to the most recent anthology of gay poetry, **Angels of the Lyre**. Now, it would be uncharitable of anyone to sneer at Leyland's desire to raise gay cultural consciousness, but surely we might point out that comprehensiveness, at least in the sphere of poetry anthologizing, is not necessarily a virtue. Ideally, if a person sits down to compile an anthology of Victorian poetry, he/she does not include every third-rate poet who ever put pen to paper. Space, for one thing, would prevent this; quality, for another, would act as a check on even the most ardent obscurantist. Granted, gay poetry is certainly not as exhaustive a field as Victorian poetry, but, among gay poets, we can boast several of as eminent a stature as any of the most anthologized Victorians: namely Edward Field, Allen Ginsberg, Paul Goodman, Ed Lacey, and Ian Young – to keep within Leyland's chosen limits, i.e., North American poets. Outside North America, we have men like James Kirkup, James Liddy, John Lehmann, superior poets all. Of course, someone might well say, "But you can't have the same poets in every anthology", and we agree. However, we feel that there is enough good work being done to fill any number of gay anthologies without lowering standards of quality. Which brings us back to **Angels of the Lyre**.

There is something all-American hokey about Leyland's emphasis on comprehensiveness; you know, "We have the biggest trees, the fastest ice-skaters, and the most comprehensive anthology of gay poetry in the world!" etc. The fact is **Angels** contains a great deal too much mediocre verse by second and third-rate poets beside which poems like Bill Barber's "Serial Poem", Kirby Congdon's riveting "Jagannath", Wayne McNeill's "I Wonder if Verlaine Held Rimbaud", and the lovely "Boy Muse, Uranian Roses for Strato" by Tom Meyer are like gulps of clean air. The predominating inferior verse ranges from the atrocious, Ira Cohen's – well anything by Ira Cohen will do; to the embarrassing, Victor Borsa's poems – with lines like "the shadows of your mind", all he needs is music by Burt Bacharach; to the tedious, like the fatuent, self-indulgent ramblings of self-styled New York poet, Frank O'Hara – surely the most over-rated poet who ever breathed; to the sad and squalid, John Wiener's "Ballade", for example. Doesn't Leyland realize that being gay is no excuse for bad poetry? Also, otherwise good poets are badly represented. Tim Dlugos and Robert Duncan, to name but two, have both written much better poetry than that which is represented in **Angels**.

Compare this anthology to **The Male Muse**, and Leyland's collection looks bad indeed. Sure not all poetry in TMM is great (my own contributions number among the weakest), but it shows that some editorial sensitivity and judicious restraint were exercised in the compilation of the anthology. Leyland has clearly shown he understands neither. This extends even to the design of the book; from its dull and unpropossessing cover (with its nearly illegible subtitle) to its gratuitous inclusion of a handful of indifferent graphics (the Czanara & Brainard excepted), just to fill up space, we feel.

Before leaving **Angels** we should look once more at the introduction in which Leyland makes several *faux pas*. First he cites the title of Ed Lacey's premiere volume of poetry inaccurately; the correct title is **Forms of Loss**, not **Forms of Love**. Also, F.O. Call's **Sonnets for Youth** has become **Sonnets of Youth** (Well there is a difference!). From a list of anthologies which pre-dated **Angels**, he omits J.V. Griffith's **In Homage to Priapus**, published by Greenleaf Press in 1970 (containing poetry by Tom Meyer, Orlando Paris, John Rechy, and Jonathan Williams to name only a few); and, later on, castigates Ian Young for passing over Frank O'Hara, Jack Spicer, and Steve Abbott in the compilation of **The Male Muse**. These poets, Leyland claims, are seminal poets. To be sure, they have their admirers and imitators, but they were hardly seminal to the growth of liberated gay poetry. Ginsberg, Goodman, and Wieners are more likely candidates for that honour as they, unlike O'Hara and Jonas anyway, were publicly out of the closet by the late fifties. And what about Leyland's own omissions? What about Dennis Cooper or Gavin Dillard or Thom Gunn who has lived in the U.S. for some twenty years and is undoubtedly one of the best poets anywhere? The work of any one of these is more interesting than all the poems of Ed Cox, Robert Gluck, Michael Lally, Gerritt Lansing, Charly Shively, Richard Taggett *et al* taken together.

NOTE: In case I have discouraged anyone from investigating **Angels** for himself, I should add that, though **Angels** as an anthology is pretty awful, the good things in it are worth the $4.95. As well as the four poems mentioned above, there are a few buried treasures to be unearthed: Ed Lacey's "Ramon" and "Kite-Boys", Taylor Mead's amusing "Anonymous Diary of a New York Youth", Robert Peters, "On being Ravished by an Angel", and Ian Young's "Sky/Eyes" and "Epping".

by Graham Jackson

Revolutionary Union on Homosexuality

A Stalino-Leninist Guide to Love and Sex
Anon, Ann Arbor Michigan, 1975. $.25

Toward a Scientific Analysis of the Gay Question.

Los Angeles Research Group,
Box 1362, Cudahy CA 90201
$.75

These two pamphlets were written to answer an anti-gay statement produced by a U.S. leftwing group called the Revolutionary Union (RU). They illustrate two different reactions to the ignorance and hostility that gay liberationists have often found on the left.

The **Stalino-Leninist Guide to Love and Sex** is an anarchist-type reaction. It

is basically a reprint of the RU statement accompanied by cartoons, pictures and quotations satirizing it. There is also an introduction which tells us the pamphlet was 'produced from a male perspective' and reveals enough of the authors' anarchistic outlook to enable the reader to take the satire as serious, not tongue-in-cheek.

The cartoons are quite amusing: They satirize middle class people who talk about the need to combat sexism while failing to examine their own sexist prejudices. But when you add the pictures of religious and communist leaders and quotations from and about the socialist states, the overall effect becomes destructive. The message seems to be that anti-gayness is inevitable because there are not two different social systems competing in the world today (capitalism and socialism) but only one: what they call the male-dominated East/West social system of capital accumulation, whatever that is.

The thing that turns out to be a comic attack not on the U.S. left but on the socialist states – an anarchist contribution to keeping the Cold War spirit alive. Its response to the treatment of gays in socialist countries is not based on asking why. Instead, we get a display of the usual anarchist habit of denouncing everything that gives off what used to be called bad vibes.

The writers begin by demolishing one by one the RU anti-gay arguments. For instance, there's the hoary old idea that homosexuality is characteristic of decaying societies. This collapses in the face of anthropological fact. Unlike prostitution (the RU says prostitutes and homosexuals will be 're-educated' under socialism) homosexuality exists and has existed in all sections of every known human society. Then there's the more recent view that male homosexuality reinforces male chauvinism because it's an 'escape' from women. The authors of the pamphlet point out first that heterosexuals could equally well be charged with trying to escape from same-sex relations and second that sexism cannot be ended by personal struggle because it is institutionalized in the family, workplace etc.

Another part of the pamphlet suggests a basic reason for gay oppression: "the role of the family under class society is the maintenance and perpetuation of the division of labour (between the sexes). (The family is) the economic institutionalization of personal relationships..." Gay relationships of course take place outside this arrangement.

Unfortunately, since the whole pamphlet is written for Marxists, it uses the terminology of Marxist political, economic and historical theory. The above ideas only make sense in the context of the theory that the motor force of human society is the conflict between the changing technology people use to produce a better livelihood and the institutional relations they enter into with each other to use that technology. So the idea is that the family as we know it and the sex structure incompatible with gayness *have been* necessary to organize the production of the things people need to live. But this is changing. The 'breakdown' of the family we hear about in the papers must be looked at not as some moral degeneracy but as the beginning of a needed reshaping of institutions as the industrialization of economic production proceeds. This, then, is their working hypothesis.

Cartoons from **A Stalino-Leninist Guide to Love and Sex**

Mere facts pale beside monolithic forces of Evil and Good. In the documents on gays in Cuba at the end of the pamphlet, we learn that Cuba considers gayness a 'social pathology'. But there is not a word about the German Democratic Republic, where Nazi anti-gay laws were wiped out and not replaced by others, which puts the GDR miles ahead of West Germany.

The place of gays in Cuba, the Soviet Union and the GDR comes from different sets of historical developments. In Cuba there was the role of homosexual prostitution for American clients before the revolution. In the Soviet Union, the 1934 anti-gay law has to be studied as part of the development of the urban family in a largely conservative rural society.

Whatever faults can be found with these societies, anyone seriously concerned for gay liberation can read through the media propaganda and see that they are not basically the same as ours. Only a serious scientific approach to the present anti-gayness of socialists can be of any use.

Such an approach is the one taken by the ten gay women who wrote **Toward a Scientific Analysis of the Gay Question**. This begins, as they say, "with the thorough investigation of concrete conditions... not the raising of one's personal feelings to the level of theory or (political) line".

The last part of the pamphlet deals with the gay movement in the U.S. Basically, the writers refute the RU's criticism of the movement and appeal to Marxists to confront their subjective prejudices through the scientific approach Marxists espouse. The alternative is to lose or fail to win support for socialism by working people who are gay.

The first pamphlet makes no appeal for change. It can't because such appeals can only be based on analysis of real situations, that can reveal how things are changing now and how political action can push positive changes forward. In the anarchist's mental world, nothing is changing. It is only possible to flail around and perhaps hope for a sudden mass change of people's *ideas*, springing from who knows what mysterious source within them.

The women who wrote the second pamphlet seek by organized mass activity to direct the changing nature of oppressive institutions. But our satirists are waiting around, laughing a bit to make themselves *feel good*.

by Brian Mossop

The Brandstead Press
intends to publish a collection of homosexual love poetry by Canadian residents and Canadian citizens living abroad. Anyone wishing to submit their work for consideration may send up to five poems, enclosing a stamped, self-addressed envelope. Please address correspondence to the Brandstead Press, Carlisle, Ontario, L0R 1M0.

Male Homosexuals:
Their Problems and Adaptations
Martins S. Weinberg
and Colin J. Williams
Penguin Books, 1975

Male and Female Homosexuality:
A Comprehensive Investigation
Marcel T. Sagir
and Eli Robins
Williams and Wilkins, 1973

What are we to say when social science research in some ways conflicts with a gay liberation outlook on homosexuality? That is the problem which in part these two books pose.

Both fall under what is described as the scientific approach to the study of homosexuality – or so that is the authors' intention, and their methodology and scholarly accoutrements lend a superficial credence to this claim. I am not totally sympathetic to their approach, although I would not for a moment want to demean its value. Rather, I don't want to see its value exaggerated. I will say something about the substance of each study and then will elaborate upon my scepticism.

The first commandment in the psychiatric decalogue is that clinical evidence is sufficient for constructing a profile of the homosexual. On that dictum, these two studies are anathema for they employ survey research, with its emphasis on statistical significance, as the true scientific approach to the study of homosexuality. Sagir and Robins questionnaired 89 gay men and 57 lesbians and matched them with 31 and 43 straight 'controls' respectively (to their credit they also conducted a four-hour-long interview with each 'proband'). Messrs. Weinberg and Williams' study is, on the other hand, cross-cultural. They received 2,432 responses to a 145 item questionnaire which they circulated in New York City, San Francisco, Holland and Denmark (no interviews).

Neither of these studies then is random or representative of the gay world and thus, as both sets of authors admit, can in no way be seen as a composite picture on homosexuality. Their difficulty is to stay within the bounds of what they can legitimately say about homosexuality based upon their limited data.

This being the case, their data is useful for one main purpose: to debunk the clinical theories of homophobic psychiatrists. Both studies find what gay liberation has been saying all along – GAY IS GOOD. Sagir and Robins: "In summary, we believe that treating homosexuality as a disease and homosexuals as patients is neither scientifically tenable nor actually feasible and practical." Similar observations are recorded in Weinberg and Williams. The important point to bear in mind is that they demonstrate the fact that conclusions about homosexuality based exclusively on patients in therapy are bound to be self-fulfilling. The specifics of this demonstration are too numerous to report here – but they deserve close attention by anyone interested in the problems of gay people.

Unfortunately, their conclusions are not constrained by the limitations of data. They make claims which are more moralistic than scientific, as evidenced by their preachy tone of voice. In the last chapter on 'practical considerations' for example, Weinberg and Williams, seemingly abandoning the judiciousness which characterizes their evaluation of data in general, feel compelled to advise: "the homosexual should also remember that his sexual needs are only one aspect of his life and should think about the nonsexual features of the city he is considering before he decides to move". Well yes, Abby! Sagir and Robins opine that gay males would be better off if they weren't 'pre-occupied' with their sexuality. Well no, Plato!

I can only state the two major reservations which I have regarding the value of this type of research. The first has to do with the nature of 'science' in 'social science' research; that is, to what extent is it scientific in the sense of justifiably allowing us to say that it is architectonically building an understanding of homosexuality? Or, alternatively, to what extent has the success of the natural sciences led to a fetishization of the 'scientific method' in the study of human interests? These questions are not unrelated to my third reason for being sceptical. Which is that neither of these studies is sufficiently critical of the social sources of gay oppression, although I must say in all fairness that Weinberg and Williams are more sensitive to this dimension than most social science researchers. For they are absolutely correct about one thing which can not be overly emphasized: "Ultimately, however, it seems that the homosexuals' destiny lies in the efforts they make on their own behalf." Including the reasons for moving and how much to love.

by Herb Spiers □

Press

Toronto Star
Feature, Nov. 7
Editorial page, Nov. 8, 1975

In August, 1972, a **Toronto Star** editorial expressed great alarm that homosexuals were "using their freedom from prosecution as adults to jeopardize children." If they succeeded in this "pernicious propaganda", the **Star** blustered, then homosexuals might lose the freedom they had so recently been granted in the Criminal Code amendments.

In October, 1974, the **Star** once again editorialized about homosexuals. We learned that they drew the line at "encouraging the spread of homosexuality" or aiding in "aggressive recruitment propaganda". This was the reason the **Star** chose to discriminate against **The Body Politic** and Glad Day Bookshop by refusing to print promotional ads for either.

But on November 8, 1975 the **Star** printed an editorial on the need for the Ontario Human Rights Code to be amended in order to protect the handicapped and the homosexual because both "deserve at least as much protection as... other minorities." This editorial followed a full-page article the day before on the homosexual minority in Toronto and accompanied an 'explanation' of the **Star's** new stance by editorial Pooh-Bah, Borden Spears.

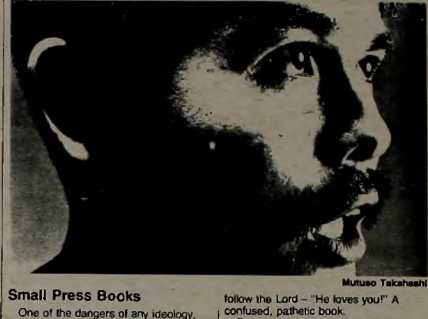
The change is of course to be welcomed. Any endorsement of an action by a major Canadian newspaper cannot but be influential. Not only is pressure being exerted from an important sector of corporate power, the issue is at the same time brought to the attention of a mass readership. We should not, however, exaggerate the extent to which the **Star** has altered its perspective on homosexuality, nor should we ignore the whole context in which the change has occurred.

The campaign for the inclusion of 'sexual orientation' in the O.H.R.C. began in 1972, when it was excluded from other amendments then being added. The Gay Pride March and Rally focused on legislative demands at Queen's Park for the first time in August of that year, and it was precisely during Gay Pride Week that the **Star** and other Toronto papers chose to sensationalize a month-old article on child sexuality in **The Body Politic**. The provincial civil rights demands were not only not mentioned by the **Star**, earlier federal decriminalization was seen as a regrettable mistake.

Since that time, the Human Rights Code amendment has been a major focus of the gay rights movement. Yet the **Star** has never given substantive coverage to the demands or to the reason for the changes: that homosexuals experience discrimination daily and often fear for their jobs and their accommodation because there is no legal

Continued next page

The Ivory Tunnel



Mutsuo Takahashi

Small Press Books

One of the dangers of any ideology, system or movement – or even of any innovative set of ideas – is that its exponents will not be content to demonstrate its validity in its given sphere, but will attempt to expand it to bear on all aspects of human endeavour.

There is a tendency to define and evaluate literature not by literary, or even existential, standards, but by the standards of polemical pamphleteering. This crude approach is taken to its extreme in the doctrine of socialist realism but gay liberationists have not always been free from a similar philistinism.

Tom Warner, for example, in his article "We've Only Just Begun" (BP #12) offered some superficial scrutiny of a dozen gay books and authors, and found them wanting for not sufficiently conveying "the reasons for gay oppression": "Literary publications," wrote Warner, "are able as yet to play little or no role in the process of educating the public about gay oppression."

This is like condemning Michelangelo's "David" because it doesn't hold up the roof. Literature, gay or otherwise, is not written to "educate the public". Its intentions are at the same time more personal and more universal – certainly deeper.

The composer-playwright Al Carmines, in a controversy about gay political art, wrote that "those who would have any artist trim his vision to fit a sociological or political need for the 'right things being said' are the corruptors of art. As a political entity, I am committed to gay liberation and many other liberations. As an artist, I am committed only to the absolute human truth as I see it. And that truth is far more complicated than any party line, however noble, could ever be."

In the long run, a book of keenly perceived gay love poems may accomplish more for 'gay liberation' than 100 manifestos and calls to arms. Ulrichs is a figure in gay history; Whitman can be read as a contemporary. Of the books I'll be reviewing in this column, many accomplish their 'public education' in subtle, strange or oblique ways, and are none the less 'liberating' for that.

The Boy Who Wanted to be a Nun is anything but liberating! It is a short, sad memoir by a man who cannot accept his homosexuality because of his obsessive dedication to the tenets of the Roman Catholic Church. The book, published by Francis Enregistre (Case Postale 121, Succursale Beaubien, Montreal; $1.95) chronicles the anonymous author's odyssey through various socially acceptable positions, each of which increases his confusion and causes unnecessary harm to his friends and family. Convinced that homosexuality is sin and "unnatural lust", he tries to obtain a sex-change to eradicate his guilt feelings. Unhappily, the author is a sort of Catholic fundamentalist with a passion for self-destruction whom no amount of common sense can dislodge from his adherence to even the most lunatic of the scriptures. The book ends with an injunction to us all to eschew the Devil and follow the Lord – "He loves you!" A confused, pathetic book.

On to brighter things. **In Praise of Boys** (Gay Sunshine Press, PO BOX 40397, San Francisco, CA 94140; $1.95) is a collection of poems from that appealing civilization, Moorish Spain. Erskine Lane's translations are fluent and clear, and the drawings by Bill Warrick are delightful, reminiscent of Jean de Bosschere's illustrations for **Strato's Boyish Muse.**

Mutsuo Takahashi, born in 1937, is one of the most fearsomely talented of contemporary writers. Like Stefan George and Cavafy before him, he is not only a "homosexual poet" but a poet of homosexuality; its metaphysics, perceptions, power and excitement infuse his work. Yukio Mishima wrote that "Mr. Takahashi was exempted from the human principle that every young boy grows up to be a young man... He did not have to go down to the bottom of the sea, down to the bottom of the female genitalia, which many a young man mistakes for a philosophy, mistakes for profundity." **Poems of a Penisist** (Chicago Review Press, 172 E. Walton Pl., Chicago; $4.95) is a collection of his poems, translated by Hiroaki Sato and brilliantly illustrated with collages by Yuri Nonaka.

The second issue of the mimeo'd literary magazine **Bed** I find much better than the first – interesting gay work by Stan Persky, Scott Watson and Eric Richards. There is also some embarrassingly bad stuff, like the poem "The Ballad of T.P.N.", all about the people who put out Bed and their pals! (1247 W. 7th, Vancouver; $10/5 issues).

Bill Bissett, the young B.C. poet, gave a wild and exhilarating performance at the recent International Poetry Festival here, complete with chants, whoops, hollers and Indian-style dances. Bissett is one of Canada's most important and innovative writers and his new book **Space Travl** (Air, Box 46688, Station Bentall, Vancouver) is one of his best, with the author's own attractive cover drawings – of space boys?

Richard George-Murray's **Markings** is a sweet, crisp, appealing little book of love poems for Mark', a real bargain at 50¢ from Primitive Apathy, 21 Cleveland Pl., New York City.

Sidetripping is a collection of Charles Gatewood's photos of down-at-heel decadence, odd folks and cheap thrills, with appropriate texts by William Burroughs: "A youth with clothespins pinching his nipples wearing a leather jacket and gauntlets with a whip tied around his waist looks at the camera with wooden face dead eyes that seem to turn up showing the whites as you watch. Is he a slave or victim who might turn up as a body in some Houston sex murder?..." It's from Strawberry Hill Books, 53 E. 11th St., New York City.

The Queens, photos of female impersonators by George Alpert, (Da Capo Press, 227 W. 17th St., New York; $5.95), is respectful, touching, and has a humorous dignity to it. Grows on you!...

by Ian Young □

recourse open to them. The **Star** has itself demonstrated this fact by discriminating in their own ad policies. Always the red herring issue of **The Body Politic**'s 'dangerous' ideas took the spot light. Raising the spectre of recruitment of converts and of innocent children being raped and molested served as a convenient means of avoiding discussion of legitimate civil rights demands by gays.

Things are changing, however. The movement has continued to pressure both the commission and the government to act. The Damien case has illustrated the need most concretely, and we know that the commission finds the situation uncomfortable and would like the government to do something. Inside sources indicate that the revisions recently proposed by Labour Minister Bette Stephenson will include sexual orientation.

Given this change in the climate of opinion, it would be embarrassing for the **Star** to persist in its anti-gay stance when everyone about them is agreeing on the legitimacy of the demands. It seems fairly clear that, having caught wind of the change to come, the **Star** decided to leap on the bandwagon while there was still time to save face.

The other factor in the change of emphasis by the **Star** is the growth of a small group of gay advertisers and businessmen in the city whose professed ideals are reassuringly respectable and establishment. They are much less frightening to the middle class 'family' reader.

The feature length article in the November 7 **Star** talks at great length about the 'coming of age' of Toronto in its change of attitudes towards homosexuality. The article provides an interesting demonstration of how the corporate press deals with a potentially threatening sector of the population whose maltreatment points up a flaw or two in the system. We are finally given the ultimate accolade of 'minority', an important recognition of our permanent existence as a group in society. Previous to this appellation we were at best seen as a number of individuals who, sadly, practice "homosexual acts". However, once we started getting uppity and said things that didn't indicate sufficient gratitude for the 'tolerance' and compassion shown by just allowing us to exist, then we are seen as a monolith, speaking with one dangerous voice. Thus, one article by one person in one issue of one newspaper was held as evidence against **all** homosexuals to be trotted out whenever necessary. Watch your step, is the unmistakeable message.

Once you get classified as a 'minority' then the search begins for reassuring similarities with the majority – spotlighting entertaining individuals, ambitious businessmen (especially 'self-styled'), or slick products, churches, enterprises, etc.; in short, anything which coincides with the prosperous middle-class 'image' of the newspaper. The personal 'human interest' story will always take precedence over the political movement. In the **Star**'s article, various legal changes are transformed into spontaneous events. The Toronto city council's ban on sexual discrimination in municipal hiring practices in 1973, for example, is seen as a demonstration of the city's gratuitous largesse, rather than the result of constant lobbying and pressure from the movement.

Throughout the long article, 'activists' remain anonymous shadowy figures in the background, their demands reported indirectly or taken from demo leaflets. No one at the Gay Alliance Toward Equality was contacted in the research for the article, despite the fact that organization has been responsible for much of the political activity during the last three years.

The insidious effect of this is that people read about the change which has occurred without ever learning how it occurred. The system is always depicted in the press as magnanimously and effortlessly adapting ("learning to live with its homosexual minority"), whereas in reality it never changes except in reaction to pressure. Movements for social change are rarely given much prominence. If they are mentioned, they must be characterized as "very vocal" and "having axes to grind." This is apparently not desirable.

The word 'tolerance' figures prominently in all three editorials and the 1975 feature article. It is always qualified to mean: **not** approval and it always clearly indicates a privilege granted on compassionate grounds only. Linking homosexuals with the handicapped in the 1975 editorial cannot help but continue to create the association with unfortunate affliction that seems to ache for such a 'tolerant' response.

But it is still possible to deny demands which are difficult to legislate. The prime example is the **Star**'s refusal to use the word gay to mean homosexual. Borden Spears has a laughably unconvincing explanation of the policy: "It is a form of theft in which the **Star** is not willing to assist." The **Star** is learning to leave doors ajar, though. It this courageous defence by the **Star** against the debasement of the language fails, he hastens to add, it will be because public standards change, and newspapers have to move blah, blah, blah.

by Ed Jackson□

Film

Saturday Night at the Baths

David Buckley (director)
New Yorker Theatre, Toronto

Saturday Night at the Baths left me with a headache on Sunday morning. Aspirins were made for films like this. All that cerebral matter gets jostled trying to sort out the real from the apparent. And the strain hurts.

Produced by the aficionados of the Continental Steam Bath in New York – you remember, that's the place that made Bette Midler and became for awhile the slumming ground of the Big Apple's velvet overground – the plot revolves around Michael, a straight piano player, newly hired for the steamy's Saturday night show. (Get the title?) But Scotti, the young, hip and out manager of the vapor emporium has different ideas about the keyboard kid's sexual orientation. With the help (?) of Michael's quasi-liberated, quasi-confused and quasi-quasi girlfriend (Tracy), who initially combats his homohysteria, Scotti winds up calling the tune.

That's fine! Everything right about a stubborn straight man overcoming his stubbornness to get what he really wants: love with another man. Scotti's scenario of seduction, perhaps a bit maladroit around the edges, wins the day. A combination of sensitivity and persistency turns the trick. The dermal denouement, although tame even by Victorian standards, I found nonetheless enormously mildly erotic.

So the message that there is nothing wrong with gay sex is always fine and welcome, and a film which conveys this cannot be dismissed summarily – whatever else its want of worthiness. And there's plenty of whatever else.

Smooth is the overall style (save in technique: upon which one feels compelled to remark that the presence on screen of a shifting boom mike makes not for tete-a-tete-like intimacy). Surroundings are comfortable. Conversation is earnest and emphatic – a transcript of the dialogue probably wouldn't yield a handful of periods. The steam bath itself is the paradigm of the gay middle-class vision. All of that is the milieu of Michael's instinctual liberation.

Michael's coming out occurs within the commercialized gay ghetto, and one fears there it is destined to remain. Stillborn. Liberation sequestered to a microspeck of the world. Vaguely reminiscent of leper colonies, it has been begrudgingly – at a price – allotted to us upon the condition that its physical boundaries coincide with the parameters of our gay lives. I want the steam at the Continental to purge my sinuses, not to clog my mental universe.

True, happily, Michael finds his gayness that Saturday night at the baths. But what will he find beyond its confines, safe as they be, and stultifying? The paradox of liberation: a gay world opens up but at the expense of another. In this little film then, turning as it does so awkwardly on the paradox of emancipation, a core principle of the gay liberation movement is telescoped. Geographically and psychologically all the world is rightfully ours. Not just one little corner of it: be it Yonge St. in Toronto, the West Village of New York, Earl's Court in London, every park in the world, or even all of San Francisco: the ghetto is not our natural home. Nor is the closet.

Yet it is the home of the film and the home of the film's dual message: come out but stay in. Stay in a form of life where even the decadence of a steambath's Saturday night spectacle comes across like a commercial drygood. Michael plays lundly, Scotti emcee's and improvises in bizarre modern motley while male dancers twitch in a sort of sensual somnambulance. The effect is shocking only in its totality of blandness – not the blase of real depravity.

This show is ultimately a symbol of the substance of the film's message. Contrived liberation. Feelings are not felt, rather imagined. A kiss is an immediate artifact, not a sign. And gay love is evoked by passions which merely seem to float on the surface. While below accumulates a void.

by Herb Spiers□

The Lovers

I can taste grass in our glasses
and earth in our bed sheets.
Wouldn't we have been wonderful it Vesuvius
had made ancient ceramics of us?
This morning's orange juice would
still fill half the glass on the arm
of our blue velvet chair; and
our cigarettes would languish in the tray,
frozen in the stale evening air.
Each ash would be a fossil of our breath.

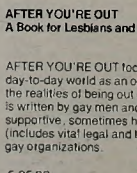
Excavators would chip around your slipper
under our bed to find the heel of my shoe
resting on the edge of your sole.
They would dust around your one exposed breast
with tiny brushes, careful
to unpreserve a woman.
As you sat there, they would drill the pan
out of your posed hand to find
the first letter of my name
dropping from a stone.
After they dismantled you
they would pack you, dropping
styrofoam beads into each perfect line.
You, the artless statue of a time.

Then, they would look for the other:
their soft boots sucking up the dust
their chisels release from my dinner plate.
I would stand stone-stoic to face
the scientist as he scoops out my palm
and peels pumice from my wrist.
"The wrist is too small," he says,
as he withdraws his tools.
"Far too small to belong to a man."
He directs his efforts to where he guesses
there is a breast.
He picks away the sandy Vesuvius spit
and dents my nipple.
"That's it."
As they try to yank me from the floor,
they think of the slipper and the shoe -
where they were found.
I break at the ankles, from their haste.

I am packed.
Four inferred breasts.
They suppose I was your guest,
but they leave behind
my two feet on the ground.

Sahli A. Cavallaro
(Reprinted from **Win**, Lesbian Culture Issue, June 26/76)

A YOU'RE OUT
FTER
From Gage



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Arguments on Aphrodisiacs

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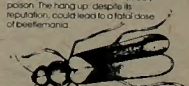
The age-old amorous aid was a favorite of Catherine the Great. History's most famous loving lady often knocked back over 100 raw oysters in preparation for a busy evening. One difficulty: what happens when you get the urge and the month contains no "R"?

SPANISH FLY

The most celebrated of all aphrodisiacs contains cantharadin, an extract of dried-up blister beetle, and a deadly poison. The hang up: despite its reputation, could lead to a fatal dose of beetlemania.



RHINOCEROS HORN

An alleged bedtime stimulant in powdered form. Current market price for large rhino horns is over $1,000, which suggests they're being used for more than hatracks. The problem: not readily available, owing to high price and growing number of rhino sympathizers, including all of us at Loveeraft.

SARSAPARILLA

Remember when teetotalling hopheads Classicky ordered sarsaparilla at the bar and the tough guys always laughed him down until Hoppy got good and mad and taught them how to behave. Well, Hoppy, along with the Indians of New Mexico, recognized sarsaparilla as a cure for impotence. Which explains why he hung around bars at his age when he didn't even drink. Trouble is, order sarsaparilla in a bar and the tough guys will still laugh you down.

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One in a series of sexual fact and fancy.

Shrink Shopping

The New Therapies Homophobia and You

by Erin Shoemaker

Today most of us are aware of the traditional attitude of the psychiatric institution to the homosexual. Since Freud the genesis of the homosexual 'problem' has been seen within the context of the family. As opposed to genetic transference, the homosexual is a result of a passive mother/dominating father. The countless volumes that have been written by the 'experts' on the subject in the past turn out to be no more than a justification for society's prejudices against an erotic minority. They contain nothing different from what religion and the conventional wisdom have always been saying. In short they are homophobic.

Many new therapies have sprung up in the second half of this century, many of them rejecting Freud. What I propose to examine here is whether in fact the view of the homosexual has changed. Have they helped to liberate the homosexual from persecution, or have they merely perpetuated it under a new guise? The answer, I will show is the latter.

Some of the new ideologies are Freudian based, while others represent 'brave new departures'. Some focus on the individual psyche, some, as before, on the family. Although each new model is unique, there is a basic presupposition underlying them all, that is: however the homosexual got that way, she or he is *not* normal.

Primal Scream Therapy

I will begin with a "revolutionary new approach to psychological thinking" which remains the closest (with respect to its view of homosexuals) to the traditional approach – Primal Therapy. Founded by Arthur Janov, it promises recovery from neurosis through the release of painful core experiences, based in infancy, through a blood-chilling, terrifying Primal Scream. His program is based on insight, as in the traditional psycho-analytic model. Janov agrees with Freud on the principle that latent homosexual tendencies reveal an unfulfilled need for parental love. His position:

"I do not believe that there is a basic genetic homosexual tendency in man. If this were true, the cured patient would still have his homosexual needs, which he does not... Judging by the way male and female parts fit together it seems to make sense that given a healthy body, there is only heterosexuality. When we consider that sex between man and woman is the very essence of life, it is hard to find a logical rationale for the basic bisexuality theme."

This therapist adheres also to a common notion held about lesbians: a girl becomes a lesbian through seduction by an older female. Recent clinical studies reveal this to be a myth. A study conducted by Jack H. Hedblom and reported in a recent research journal revealed:

"the data suggest that the female homosexual is aware of her homosexuality well before the age of twenty. This awareness precedes by some considerable period of time her initial physical contact. Her initial homosexual contacts were not exploitive or characterized by the respondent's seduction into a homosexual posture."

Janov's hypothesis is similar to William Glasser's, which I will discuss later, in that he sees homosexuals as enacting 'unreal' behaviour in an 'unreal' world. Janov writes:

"the overt homosexual has at least given in to apparent wants and does find what he calls love from time to time. In this sense, he takes his unreality straight."

Further he adds:

"the treatment of the homosexual does not mean producing either masculine or feminine behaviour. It means, to me, producing **real** *behaviour."*

We have become enmeshed in the whole masculine-feminine mystique for Janov leaves the reader hopelessly confused as to exactly what *is* real for the human, either male or female.

"a man may wear a dress, put on makeup, walk down the street yet still know he is a man. But should he wear a dress and actually believe that he is a girl, he has taken a giant step along the symbolic path to unreality."

He discusses why insight therapy has failed in the past; he says it is because therapists have only tried to help the homosexual accept and live comfortably with his affliction. His proposed solution to the problem is the use of 'conditioning' methods:

"one of these involves presenting male homosexuals with pictures of nude males while administering a mild shock to their bodies. The aim, presumably, is to decondition the habit of homosexuality. Another method is to encourage the homosexual into heterosexual acts while having him tell himself that he isn't afraid of the opposite sex. Or he or she may simply be asked to imagine heterosexual relationships while being given relaxing suggestions."

That Janov is aware of the viability of the homosexual lifestyle is revealed by his fear of its very possibility:

"It is better to treat the latent homosexual before he has received overt homosexual pleasure. Once he has found this substitute satisfaction, he is more likely to believe that he has found what he really wants and less likely to come for help."

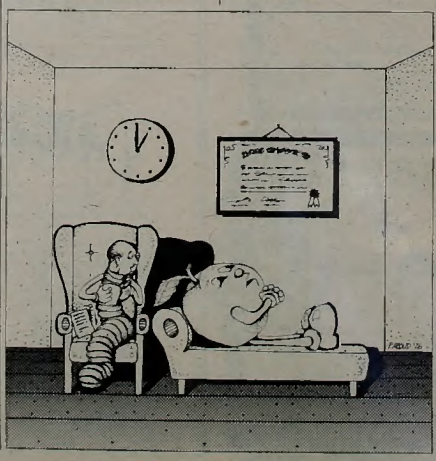
He advises that once the homosexual has become overt she or he will probably only enter therapy at the loss of a lover. When this happens, according to Janov, it is the time to "get him".

Although he speaks of the neurotic person, who, even unable to admit his own sexual fantasies, wants to deny sexual rights to others – sometimes to the point of enacting proscriptive legislation – Janov never holds the looking-glass up to himself. Physician heal thyself!!

Family Therapy

Virginia Satir, a "Family Therapist", does not specifically discuss homosexuality in her books. However, in treating clients with interpersonal problems she places the emphasis not on 'sickness' but on the relationships between people that hamper their growth and development. Her brief discussion of homosexuality within this context is strictly Freudian. She speaks of a common family 'problem' situation: the father, being too weak, withdraws from his fatherly role, forcing the mother to become the sole parent. The father now becomes another child in competition for the mother's love. The eldest son is forced by his father, sister and mother to take over the father role. As "payoff", he,

"may become delinquent, turning against his mother and choosing someone on the outside. Or he may accept his mother's invitation, which would be to give up being male and become homosexual."



The implication here, that a homosexual male is in reality a female is unfounded and damaging. It has significant ramifications for the young homosexual trying to come to terms with her or his sexuality and hence sexual identity. Since Family Therapy necessitates the perpetuation of the nuclear family a primary component of the ideology is the propagation of monogamous heterosexuality as a norm. Although Satir does not perceive sexuality as primarily goal-oriented (only acts that ultimately result in procreation) she does accept the elaborate complementary definitions of 'masculine' and 'feminine' identities:

"A child will develop esteem about himself as a sexual person only if both parents validate his sexuality. Males validate females as females; females validate males as males."

She thus sees 'normal' sexual relations occurring only between one female and one male.

This assumption was confirmed at a recent workshop which she conducted. Within the context of discussing family roles she made a bar type 'queer' joke; she used the word "fairy" to describe the homosexual who was the butt of the joke. When I confronted her with this fact she could only respond with extreme embarrassment – no justification. Since homosexuals cannot legally marry they naturally do not appear for family therapy. This may account for a portion of her ignorance.

Transactional Analysis

Both Reality Therapy and Transactional Analysis hold that man's basic problem is moral, in that being responsible is the requirement for mental health. TA, however, puts more emphasis on insight into the past in order to explain the present. In TA the process is one of *becoming* responsible through the examination of one's "life script" and the rejection of "losing" behaviours. Eric Berne, the father of TA, presents a fascinating and useful formula for this restructuring of people's lives to enable 'losers' to become 'winners'.

Unfortunately his own prejudice against homosexuals is hidden too deep for him to uncover. He stereotypes the male and the female roles as well as the homosexual and the lesbian. He claims that male homosexuals see women as either "dangerous and hateful schemers" or "innocent and occasionally amiable weirdos". His argument takes some quite incredible and unsupported leaps. In the context of explaining "script signals" he states:

"clothing is a fertile field for script signals: the woman who is well dressed except for her shoes (she will be rejected as her script calls for); the Lesbian who wears "dikey" clothes (she will probably play "Making Ends Meet" with money, be exploited by girl friends, and attempt suicide); the male homosexual who wears "queenie" clothes (he will get mixed up with women who put their lipstick on crooked, get beaten up by his lovers, and attempt suicide), and the woman who puts her lipstick on crooked (she will often be exploited by male homosexuals)."

This statement is so ludicrous I am tempted to disregard it completely. In reality it is frightening; a homosexual in

therapy, served with a script analysis such as this *probably* would attempt suicide! Needless to say, the script is not the particular homosexual's, but the projection of the hostile, homophobic therapist with whom he struggles to "win".

Several other common myths seep through Berne's writing. One, that a homosexual can spot another homosexual on sight:

"A male homosexual can go into a men's room or bar, or even walk down the street and in ten seconds he can unerringly spot the man he is looking for, one who will not only give him the kind of sexual satisfaction he wants, but will do it in the very his script calls for; in a semi-public place where the thrills of "Cops and Robbers" are added to the sexual satisfaction; or in a quiet place where they may form a long lasting liaison which may (if the script calls for it) end in murder."

Here again is the implication of violence – perpetrated either on or by, the homosexual. Berne does add that the heterosexual male can also unerringly pick out just the woman he wants, but in this case the episode does not end in murder.

Statements like these are not only unethical, but threatening for homosexuals as they allow heterosexuals to justify their psychiatric and legal persecution of the homosexual.

Berne claims as the motive for some persons entering therapy the desire of the individual to find out how to be more comfortable living with his script. "The most forthright example of this is the homosexual of either sex." He describes the "game" of the homosexual as, "how to live more comfortably while bashing your head against a stone wall". His advice to the consulting therapist of such a person is to change the patient's script world only after he is firmly established in therapy. A better solution might be to help the patient smash down the wall. If the object of TA is to reject dysfunctional parental directives, then it would seem to follow that a homosexual must reject the parental directive to be heterosexual.

Reality Therapy

William Glasser's Reality Therapy is rapidly gaining acceptance as one of the most exciting new trends in therapy. It does seem to have produced admirable results, especially with inmates of mental institutions and with juvenile delinquents. But how do homosexuals fare with Glasser?

As mentioned earlier the cornerstone of Reality Therapy is *responsibility*. "Man's basic problem is moral in that being responsible is the requirement for mental health." In opposition to Freud and his followers Glasser states:

"We do not concern ourselves with unconscious mental processes... we do not get involved with the patient's history because we can neither change what happened to him nor accept the fact that he is limited by his past."

Homosexuals here are not 'sick' – they are irresponsible, because they are unable to fulfill their needs in an acceptable way. The word 'acceptable' is, of course, the crux of the matter. How do we know what is acceptable and therefore responsible behaviour? Here Glasser sinks into his own moralistic quagmire since he maintains that "when a man acts in such a way that he gives and receives love, and feels worthwhile to himself and others, his behaviour is right or moral." By these criteria, homosexual love can be seen as right and moral. To maintain his designation of homosexuality as 'unacceptable', Glasser would have to deny that homosexuals love, and that would ultimately entail a rejection of his initial position that they are not sick. His attitude toward gays, despite its liberal veneer, is clearly heterosexist.

This attitude is well evidenced in the several case studies he presents in his book, **Reality Therapy**. Terri is a teenager he worked with at Ventura, an institution for delinquent girls:

"after 5 months on parole, much longer than she had been able to stay out previously, she ran away from home with a boy friend, hoping to be able to get married. They stole a car in the process and she is now writing me from a jail. Even this behaviour was not all bad; it was her attempt to prove she is a woman because she had believed for many years that she was homosexual. Her success in relating to me and to male teachers at Ventura had helped her feel female, but unfortunately we released her too soon into a world too difficult for her to handle."

Clearly, responsibility for the homosexual in Glasser's terms is being heterosexual.

Another case is Linda, also a teenager at Ventura. In a letter to Glasser while she is on parole, Linda writes:

"... after considerable thought on the matter I don't think that a woman could make me happy for the rest of my life as I am too fond of children. I think that I will eventually marry some stud."

Glasser seems to prefer Linda to relate to men regardless of her manipulative and negative view of them, than act on her obviously spontaneous feelings of attraction to women. In several other letters Linda speaks of women she is drawn to: "she totally fascinates me, her mind, her personality, her body, just her ... she is too pretty and sweet, altogether wonderful." She does finally live up (?) to Glasser's expectations of responsibility and marries – at the age of 17. Later she writes, "... I am married now! Think on that for awhile. I aint queer anymore! I gave up girls totally."

Glasser's response to this is:

"Some people might argue that she is a little young for marriage, but I am satisfied that she is much more mature than her years and that this is an extremely satisfactory result of the California Youth authority."

There is a good possibility that ten or twelve years from now Linda will be one of the thousands of women who contact lesbian organizations to cry out "I'm still attracted to women, I made a horrible mistake, what do I do now?"

How he would treat a married homosexual whose attempt at being heterosexual was failing we see in the case of Fred. Throughout his description of the case, Glasser contradicts himself.

"I must emphasize here that not all homosexuals are unhappy; those who are satisfied with their role find success in fulfilling their needs but those who come for therapy never do."

It is clear why they never do for further on he states:

"Of all the male patients that come for therapy, those with sexual deviations are the most refractory to treatment... regardless of how they manifest their problem (he includes homosexuals with peeping toms, exhibitionists, fetishists and transvestites) they do not feel themselves to be the sex that nature has given them... they have an added obstacle to gaining a real feeling of self-worth or love because their life is based on a biologically false premise."

This sort of moralism disguised as biology supports the belief many homosexuals have that the worst thing to do when seeking help for an inter-personal problem is to go to a 'shrink'. Treatment is predicated on ignorance, the failure is built into the treatment. Glasser's method involves calling a spade a spade, hammering homosexual clients with the words 'queer' and 'pervert' in his attempt to humiliate them into being responsible. It doesn't work.

He presents a progress report on Fred's behaviour following a year of treatment. Glasser is puzzled: "everything he seems to turn to, except for his particular problem, becomes a great success." No wonder. For, as psychiatrist Robert Seidenberg realizes,

"millions of people could be cured immediately the moment therapists stopped calling homosexuals 'perverts'. Instant humanization could be achieved."

Radical Therapies

He is not alone in this realization. There are now several groups of "radical therapists" – who, having been trained in traditional psychoanalysis and having realized its limitations have banded together to fight the injustice which has been visited upon homosexuals in the name of 'help'.

Gestalt therapy appears to be one of these. Frederick Perls states in **Gestalt Therapy**:

"... it is pointless to deny or denigrate what the patient has really felt as his own: the task is to find out the unaware, unfinished situations that are taking energy from the possibilities of the present. The classical instance is the impossibility of 'changing' homosexuals, who have once gotten important sexual satisfaction, especially since they have creatively overcome many social obstacles in order to get it. The method is clearly not to attack the homosexual adjustment, for that has been the result of the self's integrative power, it is a proved felt contact identification."

It is not incidental that Paul Goodman, educator, community development expert and one of the originators of Gestalt Therapy was a practising homosexual. It is hopeful because its primary emphasis is on the reintegrating of fragmented parts of the self into a coherent whole – a gestalt.

David Cooper, a British pyschiatrist and collegue of R.D. Laing, has developed a positive view of homosexuality. In **The Death of the Family** he points out that

"the homosexual has been a significant part of human sexual activity ever since the dawn of history, primarily because it is an expression of capacities that are basic in the human animal."

He takes this further by adding the important humanistic point:

"Before one can love another, one has to love oneself enough. Before one can love another of the opposite sex, one has to be able to love another/others of the same sex "enough". Whether one overtly lives out one's homosexuality or not is immaterial, but it is certain that one has to recognize its irruptions into one's fantasies (he means conscious meditations, and not fantasy in the unconscious sense) and dreams... in fact, narcisism and homosexuality are no more diseases or fixated states of development than are phenomena such as holding down a steady job, duly providing for one's family, or, in general, being a pillar of society. The real problem for the therapist arises when people sink and drown in the latter state."

An analysis such as this has additional merit since it conforms to Dr. Alfred Kinsey's scientific findings on homosexuality.

It is not a "brave new world" for the homosexual in the context of the majority of the "new therapies". As we have seen, psychiatrists can still use the word 'perversion' unabashedly, even though, decades ago, Freud could only use it with embarrassment and apology.

The "experts" continue to prove the homosexual 'sick', 'regressed', 'immature', 'perverse', 'orally-fixated' and forever doomed. Change is in order. Not the change of the homosexual into some kind of a sham heterosexual, but a change in the homophobic society which labels homosexuals 'sick'.

Describing homophobia, Dr. George Weinberg, a psychiatrist in private practice, says:

"homophobia is a pervasive, irrational fear of homosexuality. Homophobia includes the fear heterosexuals have of any homosexual feelings within themselves, any overt mannerisms or actions that would suggest homosexuality and the resulting desire to suppress or stamp out homosexuality. And it also includes the self-hatred and self-denial of homosexuals who know what they are but have been taught all their lives by a heterosexual society that people like themselves are sick, sinful and criminal."

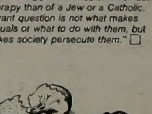
Homosexuality is not the disease to be studied, homophdbia is. It victimizes, twists and distorts the mental health of homosexuals and heterosexual alike. Weinberg's test of mental health:

"I would never consider a patient healthy unless he had overcome his prejudice against homosexuals."

The sources of this disease are a repressed envy of homosexuals coupled with the threat that they are seen to pose to traditional values; and the idea of a human existence without vicarious immortality through children. Weinberg points out that despite their social role as outcasts, homosexual women and men are thought by a surprising number of people, to have it easier than others and thus they become the objects of repressed envy. Moreover, homosexuals, by their very existence, are seen to challenge cherished attitudes like the "masculinity" of heterosexual males, and certain institutions like marriage and the family. Heterosexual society holds that these are basic to a normal and successful life, and thus must be conformed to at all costs. Homosexuality is not conformity and it is feared. The result of that fear is a homophobic society and, within that social context, homophobic therapies.

Like anyone else, homosexuals come to therapists for help because of difficulties in their personal lives. But, in addition, they are often overwhelmed, shocked, and perplexed by the oppression and hate which is so universally directed at them. The task, then of therapy is not to "cure" the victim, but to arrest the culprit, as Robert Seidenberg says:

"therapy for the homosexual must at some point help him to love himself and to take pride in the experiment in living that he has undertaken. To attempt to make him change his pattern of living under the pressure of family and or family money does him and society a disservice... the therapists who use psychoanalysis in such conversion attempts are truly misguided and have never really understood psychoanalysis. Conversion should no more be demanded of a homosexual in therapy than of a Jew or a Catholic. The relevant question is not what makes homosexuals or what to do with them, but what makes society persecute them." ☐



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This article was written over two years ago and in the meantime I have had access to considerably more information and experiences.

By this I do not mean that the information I wrote then is false, or that I have turned coat and become an 'Uncle Tom'. My point is that any therapeutic model is only as good as the therapist using it. Therapists are not perfect nor superhumen – they do indeed unconsciously inject their own attitudes and opinions into their work (as do we all).

What is outrageous and indeed criminal is that they often have the power to overrule basic human rights of privacy with regard to homosexuals when they decide that a particular sexual identity or lifestyle is sick or sinful.

It is an important step that the American Psychological Association has taken in removing homosexuality from their list of psychiatric disorders. It is not enough, as we well know.

What is needed and what marks a good therapist, in my opinion, is her/ his ability to be aware of, and openly acknowledge, his/her own prejudices and then to work from there.

There is no place for Homophobia in Therapy.

Erin Shoemaker 1975

"Shrink Shopping" was originally published in MYTH OF MADNESS, a special issue of LONG TIME COMING, a lesbian-feminist magazine published in Montreal. Erin Shoemaker lives in Saskatoon and has been active in both the Women's Centre and the Gay Community Centre.

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Straights.

(There's something very queer about an unrepentant heterosexual)

Michael Riordon is a Toronto writer and film maker. And a survivor. Of aversion therapy, among other things.
He is a spirited, observant and witty survivor. **Flaunting It** will be his regular column.

A straight man (silly word, 'straight': the more enlightened ones resent it, the others don't deserve it) said to me: "You don't know what you're missing." Reply: "On the contrary, I know exactly what I'm missing, you on the other hand don't know what *you're* missing."

In some particularly well-developed legs you see a muscle (the *tensor fascia lata*, for muscle-watchers) like a half tennis ball under the skin between the top of the thigh and the hip. Excuse me if I'm objectifying, but I was cycling, sew another cyclist with shorts slit up the side almost to his waist, and there was this stunning *tensor fascia lata!* My eyes popped, my heart almost stopped and I very narrowly missed crashing into a bus. I just thought you'd like to know...

A producer at CBC (Canadian Broadcasting Corporation for those fortunate enough not to have dealt with it) asked me, in connection with some patently gay work I'd submitted to him: "Are you a *practising* homosexual?" He stressed 'practising' – stupid man, did he think it takes practice?

Anti-gay cliche:
You molest defenceless children.
Reply:
No, you molest defenceless children – first you have them, then you're so pleased with yourselves you assume you own them, so you fill them up with your own worst instincts and notions, trying to make replicas of yourselves. We're where the replicas stop.

Hitchhiking, I was picked up by three men, about 30, smoking grass, driving an endless white Cadillac as if it were a yacht and the road were the ocean. They didn't know I was gay (I wasn't feeling suicidal that day). After a lot of brainless chat on other subjects, they joked: "We're going to get Playgirl to photograph us nude for a centrefold, and every faggot in the country will hap it up." All sorts of comebacks occurred to me ("I'd prefer to see you in **The Joy of Cooking**" "Would you care to step outside – just you, and don't slow down" etc.) but all I managed was to ask to be let out at the next turn-off, in the rain. *That* should teach them a lesson!

My definition for some heterosexuals: the Gross National Product.

Chat with a hypocrite. The hypocrite begins: "Why do you have to flaunt it/talk about sex all the time/broadcast what you do in bed/shout it from the rooftops etc. – we don't." Reply: "Do you mind if a man and a woman kiss on the street?" Hypocrite: "Of course not, why would I?" Reply: "If two women do?" Hypocrite: "Well, it depends –" Interrupt: "Two men?" Hypocrite: "That isn't a fair question."

Not everyone can be cured of homophobia. The ones we can't cure we should render harmless. Suggestions? Cranial lobotomy, i.e. remove the whole offending organ. Quarantine, in a very cool place. Aversion therapy?

A 60 year-old woman who I suspect has never had a sexual or even very close relationship with another human being (she collects dolls) said to me, rather wistfully: "One can't help but feel sorry about you, because one always takes the man-woman relationship as –" I jumped in with "expected" before she could say the expected "normal". She said also: "Michael, I wish you weren't mixed up in any of this." Alas.

Straight words we can do without: Screw. Think of the implications.

A man I know was looking for what he called "women's lib backing" for his attempts to get out of paying alimony to his former wife. Somehow – oh, you poor dumb straights – he blundered into The Amazon Workshop. I haven't seen him since.

Someone who should know (on any **other** subject I'd have doubts) says a healthy man can restore his sperm in 17 minutes after ejaculation. Alright now, synchronize stopwatches!

We should charge the entire heterosexual world with Gross Indecency – or Moral Turpitude if it's still on the books – make a citizen's arrest, and offer a generous set of options: repentance combined with working for a gay liberation organization for a year, or six months collecting towels in the baths; five years with a gay (if we can find one) but very nasty psychiatrist; or a lifetime sentence, solitary confinement, to keep them from recruiting children and proselytizing. Laugh, but they do things like that to us.

We were distributing some mild gay liberation literature on even-numbered floors in an apartment complex. The superintendent found some in his mail-slot, phoned the office: "If you ever come back here I'll call the police. My tenants don't want to read that crap!!" In that purpley-strangled voice they use on these occasions. "Did you **ask** any of your tenants?" Bang! went the phone. So we went back and did the odd-numbered floors, very quickly. Do you think perhaps he might have had a stroke??

Remind *me* to tell you what I think constitutes the glory of the truly gay male. I promise not to be sexist.

What would happen if we undertook a systematic program to call all straight men 'faggot', all straight women 'dyke' and all of them 'queer'?

by Michael Riordon

Movies

Jan. 19 The Shanghai Express d. Von Sternberg, w. Dietrich
The Shanghai Gesture d. Von Sternberg, w. Gene Tierney, Ona Munsen

Jan. 20 The Golem – 1920, d. Paul Wagener
The Cat and the Canary – 1927, d. Paul Leni, w. Laura La Plante

Jan. 25 Classic shorts, Cartoon & Mystery Feature, 7:00 pm

Jan. 26 Blonde Venus d. Sternberg, w. Dietrich & Cary Grant
Poor Cinderella w. Betty Boop
The Salvation Hunters d. Sternberg, w. Georgia Hale

Jan. 27 Lot in Sodom & Fall of the House of Usher by Watson & Weber –
Eugene, The Jeep w. Popeye
Metropolis – 1927, d. Fritz Lang, w. Brigitte Helm

Feb. 1 Classic shorts, Cartoon, & Mystery Feature 7:00 pm

Feb. 2 Dishonored d. Sternberg, w. Dietrich
The Devil's Ball animated by Starevitch
Pandora's Box d. G.W. Pabst, w. Louise Brooks, 1929

Feb. 3 Faust – 1924, d. F.W. Murnau, w. Emil Jannings, Camilla Horn

Feb. 8 Classic shorts, Cartoons, Mystery Feature, 7:00 pm

Feb. 9 Morocco d. Sternberg, w. Dietrich & Gary Cooper
Ali Baba and his Forty Thieves w. Popeye
Passion of Joan of Arc d. Carl Dreyer, w. Falconetti

Feb. 10 Dr. Jekyll & Mr. Hyde d. Mamoulian, w. Frederic March
Mickey in Lilliputland w. Mickey Mouse
The Phantom of the Opera w. Nelson Eddy, Susanna Foster, Claude Rains

Feb. 15 Classic shorts, Cartoons, Mystery Feature, 7:00 pm

Feb. 16 The Devil is a Woman d. Sternberg, w. Dietrich
Snow White w. Betty Boop & Cab Calloway
No Man of Her Own w. Carol Lombard & Clark Gable

Feb. 24 Tillie's Punctured Romance w. Marie Dressler & Charlie Chaplin
No, No, A Thousand Times No! w. Betty Boop
Harold Lloyd's World of Comedy

Feb. 29 Classic shorts, Cartoons, & Mystery Feature, 7:00 pm

Mar. 1 The Blue Angel d. Sternberg, w. Dietrich & Emil Jannings
Betty Boop's Rise to Fame
Flesh and the Devil w. Greta Garbo & John Gilbert

Mar. 2 Nosferatu d. F.W. Murnau, w. Max Shreck as Dracula
Dracula d. Terrance Fisher w. Christopher Lee & Peter Cushing

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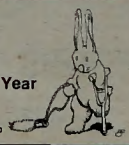

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Continued from page 7

– managed to speak to a gay audience in a gay club for ten minutes without once using the words 'gay' or 'homosexual'. He too refused to support the specific inclusion of sexual orientation in human rights legislation, likening such a move to the 'gimmick' of establishing a Women's Ministry, another item of party policy which the government refused to implement.

Not all Vancouver gays were critical of the NDP performance during the election campaign. A leaflet entitled **Gay People for Emery Barnes and Gary Lauk** was distributed in clubs about a week before the election praising the government as 'responsive to gays'. According to the leaflet, the government granted money to SEARCH and established a 'powerful human rights commission that has fought discrimination against gays, establishing legal precedents for the rights of gay people'.

In fact, the SEARCH grant was not made publicly and the policies of that organization regarding cooperation with the police have come under fire in the gay community. And, although the Human Rights Commission has heard gay complaints, its protection of gays is not spelled out in law and it has yet to be responsible for any legal precedents regarding gays. Among those signing the leaflet were club-owners, club-managers, employees of SEARCH, and a staff assistant to Emery Barnes.

The presence of a Social Credit government in Victoria may serve to clarify once again for gays the tenuous position we hold in this society. Our struggle has not, as some have deluded themselves into thinking, been won with the licensing of Vancouver's gay clubs. Even this minor victory may be rescinded, as we have yet to receive legal protection from such discrimination. The struggle will continue against a more openly hostile government.

by **Bob Cook**

Gay rights case drags on

It is now almost a year since the British Columbia Human Rights Commission took up a complaint by the Vancouver Gay Alliance Toward Equality against **The Vancouver Sun** under a section of the BC Human Rights Act which bans discrimination of any kind in services offered to the public. **The Sun** refused to accept a classified ad for **Gay Tide**, GATE's official publication.

A Board of Inquiry heard the case on February 28 and then disappeared to consider the matter. It is still considering the matter in mid-January of the following year. The delay has been excused by spokespersons for the Commission as due to "the nature of the case". The Commission claimed in October that the report was in its final draft. Some Vancouver gays feel that it was withheld until the provincial election was safely out of the way.

During the election, a group of gays supporting the NDP published a leaflet which claimed the BC Human Rights Commission was sympathetic to gays. Apparently that sympathy doesn't extend to the simple expedition of justice.

Doug Wilson

Help him in our fight.

Make cheques payable to: Committee to Defend Doug Wilson Box 1662, Saskatoon, Saskatchewan

Italy

Director murdered Fascists suspected

Pier Paolo Pasolini, the renowned gay Italian writer and film director, was murdered November 2nd at the beach resort of Ostia, near Rome. A 17-year-old male prostitute, Guiseppe Pelosi, is alleged to have killed the director after Pasolini made advances to him in his car.

According to Pesoli, the director picked him up on a Rome street, drove him to a field outside of town, and made sexual overtures. Pelosi resisted, and a fight ensued, after which he escaped in Pasolini's car.

Pasolini's body was discovered at dawn. He had been bludgeoned with a wooden plank while fleeing from the car, then run over. Pelosi had been stopped a few hours earlier while driving Pasolini's car, and later confessed to the crime. Ironically, he is now being held in the Queen of Heaven Prison, a notorious institution which appeared in one of Pasolini's films.

Pelosi's confession is suspect, however, since many feel he could not alone have killed the director, and that Pasolini was actually murdered by the fascists. A large number of italian intellectuals have signed a manifesto stating they are unconvinced by official enquiries into the murder. However, there is not yet enough evidence to corroborate this suspicion.

Pasolini, 53, was best known for the brilliance of his films, such as **Teorema**, **The Gospel According to St. Matthew**, and **The Decameron**, all of which contained a strong homoerotic element.

Pasolini was a noted champion of gay rights and other minority causes. A prominent Marxist intellectual, his works often focused on the brutality and oppressiveness of life among the poor.

by **Robert Trow**

Pier Pasolini

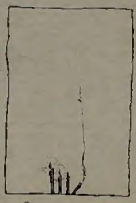
Elliot and Vernon

Elliot was a flight steward for airCanada (Vancouver - Los Angeles).

Vernon was an ambulance attendant really into T.M.

They met one Saturday afternoon in the Linen Dept. in Eatons.

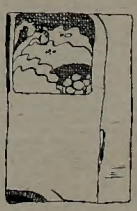
... and rented an apartment and cultivated large exotic plants.



Four and one half years of bliss passed...

Then Vernon went to a dermatologist for the chronic acne on his back.

... it relocated on another part of his anatomy.

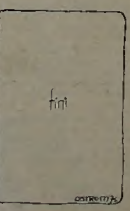


Elliot understood, bought a microbus and moved to Vancouver.

Vernon's 'acne', much to his joy, returns to his back.
(A.H.R. - free clinic)

Elliot succumbed to terminal aphids.

Eventually Vernon had hairweaving and never heard from Elliot.



it's always small things.

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FRIENDS

MONTREAL

MONTREAL MALE, age 32, professional, heavyset muscular and good looking masculine appearance wants to expand horizons within the Gay scene & find my own expression.Love French & Greek, but would also like to meet people interested in B*D & S*M for possible initiation, as well as transvestites. All sincere Toronto and Montreal letters answered. Jerry P.O. Box 203 Rosamount, Montreal.

OTTAWA

ARE THERE others similar to me here? I'm 30, w/m, 5'10", 160 lbs, a quiet guy, cleancut, masc., reasonably good looking. If you're similar and of about the same age, then maybe we could meet. Drawer 295.

YELLOW FEVER: Is there a lonely oriental in Ottawa or Toronto who would like the friendship, companionship, perhaps more from sincere quiet, white Canadian in mid-thirties? I am straight looking, discreet, good natured, full of fun. David, Apt 1615, 170 Lees Ave, Ottawa. (613) 234-5241. (I often visit Toronto).

PETERBOROUGH

PETERBOROUGN AREA – 27 year old guy would like to meet other guys for fun & friendship. If from T.O. you might like the occasional retreat to the country. Occupant, Box 255, Millbrook, Ont.

SOUTHERN ONTARIO

WINDSOR, Southern Ontario and environs. Attractive male, 29, 6', long brown hair, beard, uninhibited, affectionate, head together. Seeks same to 35 for sex and fellowship to alleviate winter boredom. Travel to Toronto frequently. Picture a must. Box 03528, Detroit Mich. 48203.

BACHELOR, 5'7", 145 lbs, Gay. Reasonably good looking, masculine, 40 years old, non smoker, light drinker Likes outdoors, camping, skiing, flying, motorcycles. Mildly interested in photography, music, chess, enjoy Gay times and good company. Looking for masculine friendship approx same age, but will answer every reply. I am quiet and sincere, have travelled some, average interests and intelligence, conventional behaviour. If you want male friendship and affection, then I want to meet you. Drawer 281

TORONTO

WELL-ENDOWED oriantal youth seeks same – steady relationship. Answer all. Drawer 300

HANDSOME young man has central apartment to share. Answer regardless. Drawer 299

YOUNG SINGLE gay male, 25, plans a sexual pleasure holiday in Sault-Ste Marie in July for a week, needs another single gay male to share accommodation. Prefer males 18 to 23. I'm into handwork and body contact and I'm interested strictly in the physical. Reply with photo gets same. Ross Stephens, 23 Felan Cres., Rexdale, Ontario.

MASCULINE TRAVELLER, straight looking & acting white (Bi) Guy, 28. Mature looking with heavy build. 6 ft, 195 lbs, short hair, moustache & hairy body & average size. Not interested in bars or baths or plastic people prefers out doors and the simple life. The less complicated the better. Looking for a discreet man to man relationship. This is most important. If interested and between 18 & 35 and live in Ontario. Please send picture and letter and receive mine in return maybe we can get together. Masculine only. Drawer 288

HOW'S 'BOUT THIS: Male, 23, 5'9", 140 lbs, good looking, well built, brown eyes, hair. Am into art, photography, music, etc. Looking for others, age 15-25, slim, for correspondence, perhaps meeting later. Letter & photo will receive same. Drawer 294

WANT TO MEET interesting, alive people who are compatible with my lifestyle. I am 34, 6', 170 lbs, young looking, conservative, non-smoker, masculine, taurus, graduate professional, into science, hi-fi, classical music, opera, concerts, books, travel, home life and nights on the town, but not into baths, drugs. If you are 21-35, bright, well-educated or student, discreet, honest, and fit in with above let's meet. Photo appreciated, Toronto preferred. Drawer 284.

ATTRACTIVE shy guy seeks buddy for lasting mutual friendship (ideally roommate or marriage arrangement). Intelligent, young, nonhairy gay (preferably very boyish looking with high I.Q.) is desired. My description: 5'11", 160 lbs., good looks, youthful, nonhairy, excellent shape and health, high I.Q., considerate, honest, forthright, quiet nonsmoker, nondrinker, nondancer. My interests include all intelligent modern subjects (science and technology orientation), studious reading, casual nature recreations (walking, bicycling, touring, etc.) and occasional movies, theatre, chess, etc. Write your detailed description and desires even if unsure, then we can phone or meet or exchange photos and explore prospects in a friendly way. Box 204, Etobicoke, Ont. M9C 4V3.

JOCKSTRAPS, jocksocks, unusual underwear, cockrings & other paraphernalia turn me on. If you too, let's get together for wild scenes. Photo and Phone no. to Drawer 278

MASCULINE STUDENT, athletic with small build, 34, would like to have a new friend up to 35. I am quiet and faithful, dislike baths and heavy drugs. Drawer 253

JABBERWOCKY: white, 24, 5'11", 195 lbs, bi-sexual seeks youthful, masculine, discreet persons for casual encounters or possibly longer term relationships. Including water-brothers who grok soma, para-psychic phenomena, massage, and oral arts. Waiting is. Send phone # to: Box 75, Stn K, Toronto, Ontario.

"WHITE MALE", 5'10", 175 lbs, new to gay life. Would like to meet males into S*M or B*D for a better understanding of the gay scene. I seek to experience all aspects of gay life. If you are willing to give it or take it, do write. No drugs. Drawer 285.

GRADUATE STUDENT, 24, slim, bilingual, and sometimes bi, looking for mature, husky masculine male (20-30) for friendship and/or... I'm 5'8" average everything... will answer all, photo appreciated, even if not recent. Drawer 287.

SLAVE, 29, 6' 155, blue eyes, short brown hair, seeks loving but firm master, 20-30, W/M, slim, need training, by means of humiliation and woodshed discipline, in giving utmost in obedient service. Drawer 286

I AM a fine-art student and worker, age 29, 6', 180 lbs, oriental. Seeking a good personality person for long lasting relationship. If you are a white male, with no drug age 25 to 40, please reply with photo and tel number to Drawer 283.

Established gay fellow seeks mate.
Prefers thirties or twenties if late.
I like music reading and hiking
Canoeing skiing and biking.
Let me phone and lets make us a date.
Doug Drawer 156.

EUROPEAN MALE: 5/4, 130, avg. looks, late 40's, blue eyes, Cancer (crab) wishes to meet another Cancer, Scorpio or Pisces of oriental origin, for sincere friendship. My interests: nature, gardening, travel, music, reading, quiet home life. Am non-smoker, light drinker, very affectionate. If you are a young man 28-45 (Oriental) interested in an honest, sincere and meaningful relationship, have lots to offer to right person. Serious replies only to: P.O. Box 424, Postal Stn C, 1117 Queen St. W., Toronto, M6J 3P5, Ontario.

YOUNG MALE, 20, 5'10", well endowed, straight-looking would like to meet the same. Quiet nature, enjoy reading, music and travelling. Rather new to the scene so discretion is a must. Will answer all letters, those with a photo guaranteed. Reply drawer 292

LIBERATED PROFESSIONAL, good looking, masculine, slim, smooth, versatile, 35, seeks lover, same description, 25-30. Photo please. Box 656, Station K, Toronto.

WHITE MALE, 28, 6'2", 210 lbs, straight appearing, would like to meet similar to age 40. Discreet. A photo would be helpful. Drawer 293.

AFFECTIONATE MALE, 27, 160 lbs, 5'11" would like to meet the same for a lasting relationship. I am quiet and sincere. Not SM or TV. Please contact me at a **decent** hour. Tom 924-2990. Not interested in Phone Freaks.

LATIN AMERICAN, 35, would like to meet young Canadian gentleman. I enjoy travel, flying, horseback riding, outdoor sports. Do not enjoy bars/baths. Am looking for sincere friendship, possibly longer lasting relationship. Drawer 291.

MALE early 30's looking for gay or bi males primarily for casual encounters. Must be discreet. Note with phone # & photo if possible. Will answer all. Drawer 254

CALGARY

QUIET, clean guy 47, 119 lbs, wants to meet quiet clean businessman as lover. Have own apt. and will answer all replies. No phonies please. Drawer 282.

BUSINESS EXECUTIVE, 43, considered good looking and straight app. No time to spend seeking. Greek active/French pass. Am kind and generous – need young lover houseboy. Drawer 289.

LETTERS

HOW WOULD YOU like to put some sunshine into my days? Well I am a prisoner here in Nebraska and I need some gay correspondents to help my days pass by. I'm 29, 6'1" –190, looking for a young fine thing to write to, from 18-25, smooth foxy looking, long hair, sweet, kind, and needing some dyno scribb. Please write to Darwin Workman #28230, Box 81248 Lincoln Nebr. 68501. Please send photo. All answered.

I AM IN NEED of help & correspondence because of the loneliness in my heart to have someone to love for my very own. I'm dark skinned & 28, 5'11", 157 lbs. I'm well endowed. Otherwise, I'm serious minded with an education of both high school and some college. Please write soon. Love is the seed of the world. Clarence E. Wilson, S.N. 137-825, Chillicothe, Ohio 45601

GAY PENFRIENDS: Subscription $5 U.S. yearly, one free ad, **TEENS** given special consideration. Jack Harting, Box 88009P, Honolulu, Hawaii 96815.

INMATE at Chillicothe Correctional Institute, Black, 5'4", 125 lbs. I am very lonely and want very much to hear from some kind and understanding individual. Write Robert Madison, 138723, Box 5500, Chillicothe, Ohio 45601, USA.

FUR FETISHIST would love to be in touch with Male or Female who likewise is turned on by fur. Drawer 280.

MARYLAND-USA White, 39, 6', 195 lbs wants to hear from those big husky Canadians to 45, photo please. Drawer 297.

LONELINESS IS UNIVERSAL and one need not be incarcerated to experience it. Being confined within surroundings which are overly foreign I've misplaced my awareness of the outside world. I am a youthful 40, 6' 140 lbs, mixed gray afro and an ebony complexion. Correspondence to Aubrey Gandy #136-472, PO Box 5500, Chillicothe, Ohio 45601, USA

GAY PENFRIEND wanted. I am 24 years old. Have lived for 3 years in England and visited Canada this July/August. Write Esahack Mohammed, 19 Cane Street, San Fernando, Trinidad-Tobago.

HOMES

GRADUATE STUDENT has 4½ room-apartment to share with responsible person, backyard, fireplace, on Palmerston Blvd. Call James, 534-8947.

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GAY MALE CO-OP seeks new members. Downtown Toronto house. Cooking skills & gay liberation perspective are important assets. Reasonable rents. Phone Jerry 961-4161 or 364-6731.

WANTED: reliable gay male to share ⅓ of cost of house in Dundas, Ont. Phone (416) 627-5815.

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READING

PA'FUERA! is the voice of the Puerto Rican Gay Movement. 12 issues (regular sub) $5. Air Mail $6. Send to Pa'fuera, Apartado 5523, Estacion de Puerta de Tierra, San Juan, Puerto Rico, 00906.

FREE CATALOGUE Poetry and stories from Canada's gay publishers. CATALYST, 315 Blantyre Ave., Scarborough, Ontario.

LARGEST selection of adult and gay books, magazines mailed discreetly in plain wrap. For bi-monthly catalogue, write to Box 1313, Stn. A, Toronto.

Mouth of the Dragon: The Poetry Journal of Male Love Which Celebrates Our Selves. Androgyny/Alternatives-Montreal, Glad Day Books-Toronto, Chatterton's-Los Angeles, Oscar Wilde-New York

HOMOSEXUALITY IN LITERATURE First gay catalogue and checklist ever published! 1000++ items of scarce novels, biographies and non-fiction works. $2, US please, deductible from first order. Elysian Fields, Booksellers, 81-13BP Broadway Elmhurst, N.Y. 11373

NUDE BOYS & MEN, all types, sizes & shapes! Largest & finest selection of Gay films and magazines in the world! Guaranteed Canadian delivery. Send for free photo illustrated Catalogues. de Boekwinkel, Box 218, Vesterbrogade 208, 1800 Copenhagen, Denmark.

THE NAIAD PRESS announces the publication of **Tottie** by Sarah Aldridge, Author of **The Latecomer**. **Tottie** is about a lesbian love affair set in the world of the 1960's, drugs, dissent and drama and the attendant traumas affecting the young of those days. Doomcasters beware, it is a happy novel and you won't like it! Available from **The Ladder** for $4.50 plus 25¢ postage. Bookstores ordering 5 or more copies and prepaying the order receive 30% discount. Order from **The Ladder**, PO Box 5025, Washington Stn., Reno, Nevada 89503, USA.

THE LADDER has just issued the 1975 edition of **The Lesbian in Literature**, first since 1967, with about 2500 entries included (96 pages) and all of the trash entries from the first edition deleted. The bibliography is partly annotated for easy usage and carefully coded to assist the reader in finding titles of interest. Cost is $10. Bookstores write for discount rates. (Note: orders of 10 or more have 40% discount.) Make your check payable to **The Ladder** and send to PO Box 5020, Washington Stn., Reno, Nevada 89503, USA.

GAY CLUB! Meet horny pals or lovers, monthly BULLETIN, loaded with ads and photos, many NUDE, current issue only $1.00. State age, T.B.C., Box 104B, Danielson, Ct 06239.

WILL SEND a gay liberation literature resource and a feminist literature resource list to anyone who sends a self-addressed stamped envelope. The stamped envelope is a must!! Valuable guide as to where to obtain books, pamphlets, et al. Send to: Southern Gay Liberator, P.O. Box 2118, Boca Raton, Florida 33432. If you are a mail order bookstore and would like to get listed on the lit lists – send copy of your more recent catalog

SEXUAL MINORITIES: Serial Sources of Information on Male Homosexuals, Lesbians, transvestites and transexuals held by the Labadie Collection of Protest Literature, compiled by Ed SantaVicca. This listing of 127 serial titles and holdings currently in the Labadie Collection (University of Michigan) is available for $1 plus a stamped (20¢) self-addressed envelope. Order from Ed SantaVicca, c/o School of Library Science, University of Michigan, Ann Arbor, Michigan 48104, USA.

COMMUNITY PAGE

BOY LOVE in the Greek tradition. Hermes shares readers experiences, comments, art, poems all about chicken in no-holes barred language. Sent first class for $6 for six issues or $1.25 for sample. Now in our third year! Hermes, P.O. Box 802, North Chicago, IL 60064.

NATIONAL AD listing service... Teen ads given. All publications listed. First tims free ad for all. For issue and ad form, send $1.00 to: Broad Street Journal, Box 337, Milliken, CO 80543, USA Tel 303-587-4224.

CSC NEWSLETTER – for consciousness raising on children's right to self-determination, ageism, childhood sex education & youth liberation. $6 for 3 issues, bi-monthly, CSC P.O. Box 5164, San Diego, CA 92105 USA Checks or m/o to Valida Davila.

AMSTERDAM GAYZETTE, Europe's favorite GAY newspaper! Printed in English and published monthly. Enjoy World Famous "Outrageous" Classified Ads from GAYZETTE readers in Europe and USA, plus lots of male nudes! Send $1.00 for sample copy. AMSTERDAM GAYZETTE, P.O. Box 893, Amsterdam 1000, HOLLAND.

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OTHER

YOUNG ASIAN in London wishes to meet and help visiting Canadians around London's Gay society. Services free only warm friendship desired. A.P. David, Whipps Cross Hospital, Leystone E11 1NR, London, England.

AD LISTING SERVICE. Over 100 personal uncoded ads of young persons in each issue. Send 50¢ for a sample issue, ad form and information, to: BSJ, Box 337, Milliken, Co 80543

MARRIAGE PARTNER REQUIRED. My lover is abroad trying to enter Canada. Since immigration does not recognize Gay marriage, is there a gay woman willing to marry him? Given a gay woman with similar problems – I am willing to reciprocate. Qualification for credibility: the woman must have been in Europe sometime during the last 18 months. Drawer 296

PEDOPHILE LIBERATION GROUP We are working for improved understanding of pedophilia and for the right of kids and adults to have relationships. If you are a liberated pedophile, or want to be – write us. Details and sample of our monthly, $1. Better Life, 256. S. Robertson, Beverly Hills, CA 90211, USA.

SUPPORT SUSAN SAXE! T-shirts and poster, "Sometimes It's Very Hard for a Woman to Make Herself Heard"; shirts for adults in blue or gold, S, M, L, XL; children, S,M,L gold only – $4 postpaid; posters, red, blue, black on yellow, $3 postpaid or 3 for $8. Photo-poster, "I intend to keep on fighting...," black on red, $3 or 3 for $8. Saxe poem, "Self defense," 75¢, 3 for $2. Free leaflet about Susan on request. Order from: Susan Saxe Defense Fund, c/o N.L.G., 1427 Walnut St., Philadelphia, PA 19102. Additional contributions for her Boston defense gratefully received!

I.S.B.A., Box 142, Stn 'A', Toronto, for gay contacts across Canada.

ARE YOU one of the 20,000 gay people languishing in Mississauga? New group information. Write Elgin Blair, PO Box 6248, Postal Stn. A, Toronto.

The Community Page is a listing of Canadian groups which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations of gay people; co-operatively run clubs and community centres; bookstores which advertise themselves as sellers of gay and feminist literature; and gay periodicals operated on a non-hierarchical, non-profit basis.

If you wish to be listed, please send the information about your group to: **The Body Politic**, Box 7289, Stn A, Toronto, Ontario M5W 1X9. Be sure to notify us of any change in information already listed on the Community Page.

ST. JOHN'S

CANADIAN HOMOPHILE ASSOC OF NEWFOUNDLAND
Box 613, GPO
St John's, Newfoundland A1C 5K8

HALIFAX

ALTERNATIVES BOOKSHOP
Ste 301, 1585 Barrington St
Halifax, Nova Scotia

GAY ALLIANCE FOR EQUALITY
Box 161, Armdale Stn
Halifax, Nova Scotia B3L 4G9
Helpline (902) 422-7444

QUEBEC CITY

CENTRE HUMANITAIRE d'AIDE et de LIBERATION
283 rue de Franciscains
BP 596, Haute Ville (Mailing Address)
Quebec, Quebec G1R 4R8
(418) 525-4997

SERVICE d'ENTRAIDE POUR HOMOPHILES A QUEBEC
264 rue de Franciscains
BP 596 Haute Ville (Mailing Address)
Quebec, Quebec G1R 4R8
(418) 524-8344

MONTREAL

ANDROGYNY BOOKSTORE
1217 Crescent St
Montreal, Quebec H3G 2B1
(514) 866-2131

ASSOCIATION HOMOPHILE DE MONTREAL/GAY MONTREAL ASSOCIATION
3425 Peel St, #6
Montreal, Quebec
(514) 288-1101

CENTRE HOMOPHILE URBAIN DE MONTREAL
6581 St Laurent
Montreal, Quebec
(514) 279-5381

EGLISE COMMUNAUTAIRE DE MONTREAL ST JEAN BAPTISTE
CP 610, Succursale NDG
Montreal, Quebec H4A 3R1

GAY JEWISH DISCUSSION GROUP
2308 Beaconsfield
Montreal, Quebec
(514) 487-6866

GAY MCGILL
University Centre, Rm B-41
3480 McTavish
Montreal, Quebec H3A 1X9
(514) 392-8917

GROUPE HOMOSEXUEL d'ACTION POLITIQUE
CP 153, Place d'Armes Stn
Montreal, Quebec

LABYRIS MONTREAL
c/o Women's Info and Referral Centre
3595 St Urbain
Montreal, Quebec

NEW WOMAN CENTRE
1210 Greene Ave
Westmount, Quebec H3Z 2A3

SLIGHTLY OLDER LESBIANS (SOL)
3595 St Urbain
Montreal, Quebec
(514) 842-1066

OTTAWA

GAYS OF OTTAWA/GAIS DE L'OUTAOUAIS
378 Elgin, 2nd floor
Ottawa, Ontario
Gayline: 238-1717
Business: (613) 233-0152

METROPOLITAN COMMUNITY CHURCH
254 Cooper #11
Ottawa, Ontario K2P 0G4

OTTAWA WOMEN'S CENTRE
821 Sommerset West
Ottawa, Ontario
(613) 233-2560

KINGSTON

KINGSTON WOMEN'S CENTRE
346½ Princess St
Kingston, Ontario K7L 1B6

QUEEN'S UNIVERSITY HOMOPHILE ASSOC
Student Affairs Centre
Queen's University
Kingston, Ontario

TORONTO

AMAZON PRESS
121 Avenue Rd
Toronto, Ontario
(416) 922-8726

COMMUNITY HOMOPHILE ASSOC OF TORONTO
199 Church St, 2nd floor
Toronto, Ontario M5R 1Z1
(416) 862-1544

DIGNITY
Box 249, Stn E
Toronto, Ontario M6H 4E2

GAY ACADEMIC UNION
Box 646, Stn K
Toronto, Ontario

GAY ALLIANCE AT YORK
Office: 216 Vanier College Res.
(416) 667-3509, 667-3632
Mailing Address: c/o CYSF
Central Square, Rm 105
York University
4700 Keele St
Downsview, Ontario M3J 1P3

GAY ALLIANCE TOWARD EQUALITY
193 Carlton St
Toronto, Ontario M5A 2K7
(416) 961-9389

GLAD DAY BOOKSTORE
4 Collier St (at Yonge)
Toronto, Ontario
(416) 961-4161

METROPOLITAN COMMUNITY CHURCH
20 Trinity Square
Toronto, Ontario M5G 1B1
(416) 364-9799

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TORONTO WOMEN'S BOOKSHOP
85 Harbord St
Toronto, Ontario
(416) 922-8744

UNITARIAN UNIVERSALIST GAY CAUCUS
c/o Elgin Blair
Box 6248, Stn A
Toronto, Ontario M5W 1P6

WOMEN'S INFORMATION CENTRE
Box 189, Stn A
Toronto, Ontario

MISSISSAUGA

GAYS OF MISSISSAUGA
c/o P.O. Box 6248, Stn A
Toronto, Ontario

GUELPH

GUELPH GAY EQUALITY
Rm 221, University Centre
University of Guelph
Guelph, Ontario
Gayline: (519) 836-4550
24-hour recorded message

HAMILTON

HAMILTON-McMASTER HOMOPHILE ASSOC
Box 44, Stn B
Hamilton, Ontario L8L 7T7

LONDON

HOMOPHILE ASSOC OF LONDON ONTARIO
649 Colborne St
London, Ontario N6A 3Z2
(519) 433-3762

KITCHENER/WATERLOO

WATERLOO UNIVERSITIES GAY LIBERATION MOVEMENT
Federation of Students
University of Waterloo
Waterloo, Ontario N2L 3G1
(519) 885-1211 es 2372

WOMAN'S PLACE
25 Dupont St
Waterloo, Ontario N2J 2G8
(519) 744-7011

WINDSOR

WINDSOR GAY UNITY
Box 2, Sandwich Stn
Windsor, Ontario N9C 3Y6
(519) 254-2921, 256-2927 or 254-9494

WOMEN'S PLACE
327 Ouellette Ave, #202
Windsor, Ontario N9A 4J1
(519) 252-0244

THUNDER BAY

NORTHERN WOMEN'S CENTRE
132 North Archibald St
Box 314, Stn F (Mailing Address)
Thunder Bay, Ontario P7C 4V9
(807) 662-3989

WINNIPEG

A WOMAN'S PLACE
143 Walnut St
Winnipeg, Manitoba R3G 1P2
(204) 786-4581

GAYS FOR EQUALITY
Box 27, UMSU
University of Manitoba
Winnipeg, Manitoba R3T 2N2
(204) 474-8216

SASKATOON

SASKATOON GAY COMMUNITY CENTRE
124A 2nd Ave North
Box 1662 (Mailing Address)
Saskatoon, Saskatchewan S7K 3R8
(306) 652-0972

SASKATOON LESBIAN FEMINISTS
124A 2nd Ave North
Box 1662 (Mailing Address)
Saskatoon, Saskatchewan S7K 3R8

REGINA

ATROPOS FELLOWSHIP SOCIETY/ODYSSEY CLUB*
Box 3414
Regina, Saskatchewan S4P 3J8
(306) 522-7374

CALGARY

GAY INFORMATION AND RESOURCES
#2 - 112A 8th Ave S. E.
Calgary, Alberta

EDMONTON

CLUB 70*
10242 - 106th St
Edmonton, Alberta
(403) 423-5051

GAY ALLIANCE TOWARD EQUALITY
8825 - 109th St
Box 1852 (Mailing Address)
Edmonton, Alberta
(403) 433-8160

VANCOUVER

BC FEDERATION OF WOMEN LESBIAN CAUCUS
918 East 8th Ave, #205
Vancouver, BC V5T 1T8

GAY ALLIANCE TOWARD EQUALITY
P.O. Box 1463, Stn A
Vancouver, BC
(604) 255-7820

GAY PEOPLE OF SIMON FRASER
c/o Student Society
Simon Fraser University
Burnaby, BC
(604) 291-3270.

GAY PEOPLE OF UBC
Box 9, Student Union Bldg
University of British Columbia
Vancouver, BC V6T 1W5

SOCIETY FOR EDUCATION, ACTION, RESEARCH AND COUNSELLING IN HOMOSEXUALITY (SEARCH)
Box 48903, Bentall Centre
Vancouver, BC V7X 1A8

VICTORIA

VICTORIA WOMEN'S CENTRE
552 Pandora St
Victoria, BC
(604) 385-3843

NATIONAL/REGIONAL

CANADIAN GAY ARCHIVES
Box 7289, Stn A
Toronto, Ontario M5W 1X9
(416) 961-9389

COALITION FOR GAY RIGHTS IN ONTARIO
193 Carlton St
Toronto, Ontario M5A 2K7
(416) 961-9389

COMMITTEE TO DEFEND DOUG WILSON
Box 1662
Saskatoon, Saskatchewan S7K 3R8

COMMITTEE TO DEFEND JOHN DAMIEN
Box 117, Stn V
Toronto, Ontario M6R 3A4

NATIONAL GAY RIGHTS COALITION/NATIONALE pour les DROITS des HOMOSEXUELS (NGRC/CNDH)
CP 2919, Succursale D
Ottawa, Canada K1P 5W9
(613) 233-0152

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CP 161
Pointe-aux-Trembles, Quebec
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Box 1662
Saskatoon, Saskatchewan S7K 3R8
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Box 694, Stn V
Montreal, Quebec

GAYTUK
Box 1267, Stn A
Toronto, Ontario M5W 1G7

LONG TIME COMING
Lesbian-Feminist Paper
Box 218, Stn E
Montreal, Quebec H2T 3A7
Sub: $5/yr

PEDESTAL
Lesbian-Feminist newspaper
6854 Inverness
Vancouver, BC
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(*Non-profit co-operative social club)

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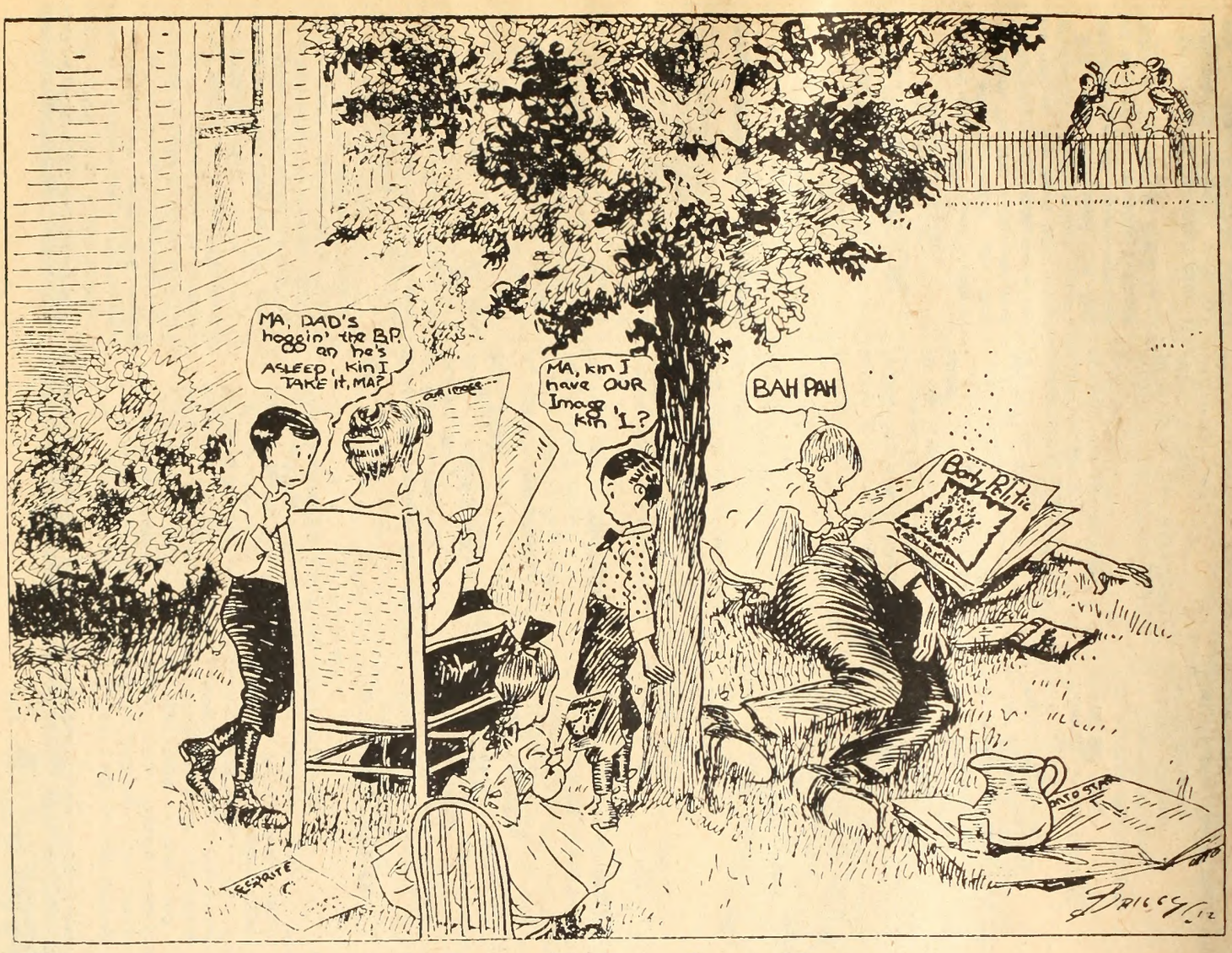

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